Divine MEDITATIONS:

WRITTEN

By an HONOURABLE PERSON.

Whereto is adjoyned, a Determination of the Queſtion, whether Men ought to Kneele at the Receipt of the *HOLY COMMUNION.*

And an *Eſſay* of *FRIENDSHIP.*

Dat Roſa mel apibus.

BIBLIOTECA NACIONAL

LONDON,
Printed by *T. Badger*, for *Humphrey Moſley*, and are to be ſold at his Shop at the Princes Armes, in S. Pauls Church-Yard. 1641.

A MEDITATION upon PSAL. 91.

1. *Who so dwelleth under the defense of the most High, shall abide under the shadow of the Almighty.*

THe *Holy Ghost* by the Prophet *David*, exhibites here matter of singular comfort to all such as can well understand it, and *rightly apply* it to them-

ſelves. But wee muſt bee carefull that wee runne not too faſt to the *Application*, leſt we deceave our ſelves, and thinke wee are ſafe under the *defenſe of the moſt High*, when perhaps wee are in the *ſhadow of Death*. All men naturally *beleeve eaſily* what they *deſire ſtrongly*, and there's no *Hypocriſie* ſo dangerous, as when men deceive their *owne ſoules*, and think they are ſafe, when they are in danger. Many runne boldly to God with *Lord, Lord*, in their mouth, as if they were his Children, who ſhal receave for anſwer, *Neſcio vos*, I know you not, *Matth.* 7. 22, 23. This is a ſpirituall *Phrenſie*, not unlike that

Quod nimis miſeri volunt, hoc facile credunt *Senes.*

that of the mad-man in *Athens*, who seeing any Ship arrive ranne straight to the Haven and tooke an *Inventory* of all the Lading, imagining it to bee *his owne*, when he had no part therein. Wee must therefore study to know who are those that *dwell under the defence of the most High*, before wee can conclude who shall *abide under the shadow of the Almightie*. This Point is excellently cleered by the same Prophet, who seemed to comment on this Text, in the fifteenth *Psal.* demanding in the first *Ver. Lord who shall dwell in thy Tabernacle*, or *who shall rest on thy Holy Hill?* and resolving the question in the

words following to the end of the Pſalme: *Even hee that leads an incorrupt life, and doth the thing that is right, &c.* Thus let the true Chriſtian examine his *owne heart*, and conſider whether his life hath been or is *incorrupt*: whether he doth the things * that *are right*: whether hee ſpeake the truth *from his heart*; whether hee hath uſed no deceit with his *Tongue*, nor done evill to his *Neighbour*, *&c.* (as it followes there) and then he may conclude with *David* in the laſt words of that *Pſal.* that he ſhall *never fall*, having *done theſe things*, and conſequently, that he *dwells under*

* See Zechar. 7. ver 9, 10

der the defence of the most High.

There is likewise another *Rule*, by which wee must examine our selves, and that is properly ministred to us in the Phrase which the Prophet useth of *dwelling* under the defense of the most *High*: It is an ordinary expression in the Scripture, that God *dwells* with his Elect, and they with him: and these are *Relatives* which cannot stand one without the other. Hee then that would know whether hee dwell under the defence of the most *High*, must see, whether God *dwell* with him. Of this, no man can bee

Fruits of the Fleſh and Spirit, evidently diſcernable, *Gal.* 5. 9.

ignorant; for where the Spirit of God is, it will *evidently appeare* and make it ſelfe knowne; Saint *Paul* in his Epiſtle to the *Galathians*, declares what are the *Fruits of the Spirit*, viz. *Love, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekeneſſe* and *Temperance*: and likewiſe, what are the *Fruits of the Fleſh*. viz. *Adultery, Fornication, Uncleanneſſe, Wantonneſſe, Idolatry, Witchcraft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Hereſies, Envie, Murther, Drunkennes, Revelling*, and ſuch like. Hee that will *ſit in Iudgment on himſelfe*, and examine which of theſe Fruits ſpring out of his heart,

heart, ſhall ſoone know, whether *God* dwell in him, or the Devill. For the eyes of God cannot behold impurity: He is (all) purity and ſanctity, and his Spirit will not inhabit a *polluted Temple.* If therefore, thou finde thy Heart and Soule to be corrupt and impure, know that it is a *Cage of uncleane Birds,* and no fit *Tabernacle* for God. But if thou have waſht away thy filthineſſe by Repentance, and the *Bloud of Chriſt hath cleanſed thee from all ſinne,* then maiſt thou bee ſure, that God is with thee, and that thou *dwelleſt under the Defence of the moſt High,* and maiſt boldly goe on with *David,* and ſay:

2. *I will ſay unto the Lord; Thou art my Hope and my ſtrong Hold: my God; in Him will I truſt.*

If any man would have a *Paraphraſe* upon theſe words, hee may have recourſe to the 18. *Pſalme*, and ſay with *David* there; *The Lord is my ſtrong Rock, and my Defence, my Savitur, my God, and my Might in whom I will truſt, my Buckler, the Horne alſo of my ſalvation, and my Refuge.* In the 144. *Pſalme* ver. 2. the ſame Prophet calls GOD *his hope*, and his *fortreſſe*, his *Caſtle* and *deliverer*, his *Defender*, *in whom hee will truſt*, *Pſalme* 31. ver. 3. he ſtiles

ſtiles him his *ſtrong Rocke*, and *Houſe of Defenſe*; and verſe 4. his *ſtrong Rocke*, (againe) and *Caſtle*, *Pſalm.* 62. ver. 2. *Hee verily is my ſtrength and ſalvation: hee is my defenſe, ſo that I ſhall not greatly fall*: which words are repeated, *ver.* 6. Through the whole *Body of Scripture*, there is *nothing* more frequent then ſuch like expreſſions of Gods power to ſecure *his children* from any danger whatſoever: and Exhortations unto them to rely upon him without * Doubting, and to truſt in him *as a faithfull Creator*. Is he a *Rock?* then pray with the Pſalmiſt, *O ſet mee on the Rocke that is*

* Doubting of Gods mercy, or providence, is not beleeving: Abraham ſtaggered not at Gods promiſe by incredulity, but was ſtrong in Faith, glorifying God: *Rom.* 4. 20. And Iacob ceaſed not to wreſtle with the ANGEL, though his thigh were bruiſed, *Gen.* 33. 26.

higher then I, *Pſalm.* 61. 3. Follow our Saviours counſell. *Matth.* 7. and *Build thy Houſe on the Rocke:* which nor *ſtorme of winde*, nor *deluge of Water*, ſhall ever be able to ſhake. Is hee thy *Hope?* then maiſt thou be ſure, he will not *faile thee:* for hee never did forſake thoſe, that put their truſt in him. Is he thy *ſtrong hold?* Feare then no perſecution of any enemy whatſoever. For no Battery can make breach in *this Caſtle*, nor any craft of *Man* or *Devill* undermine it. This Fortreſſe is *God*, in whom onely *David* truſted, who having created the World, and all that is therein, commands and over-rules all his Creatures

tures, ſo that nothing ſhall offend thoſe his Children, whom hee hath taken into his protection. Yea *Satan* himſelfe ſhall tempt *Iob* no further then *God* ſhall permit him. Some put their truſt in *Chariots and Horſes*, but they are *brought downe and falne*, *Pſalme* 20. But wee that remember the *Name of the Lord our God*, are riſen and ſtand upright. Ver. 7, 8. O then *truſt not in Princes, nor in any child of man, for there's no helpe in them*, Pſalme 146. 2. *Nothing can be ſaved by the multitude of an Hoſt, nor is any Mightie man delivered by much ſtrength*, *Pſal.* 33. 15. Wherefore, *bleſſed is he that hath the God of* Iacob

for

for his helpe, and whoſe hope is in the Lord his God, which made Heaven and earth, the Sea, and all that therein is, which keepes his Promiſe for ever, Pſalm. 146. For, they *that put their truſt in the Lord, ſhall be as Mount Sion, which may not bee removed, but ſtandeth faſt for ever.* Who ſo can with a true and lively Faith anchor his hopes on God *in this manner*, may boldly repoſe in him, and reſt ſecure in all Time of Danger, Adverſity and Tribulation.

3. *For hee ſhall deliver thee from the ſnare of the Hunter, and from the noiſome Peſtilence.*

4. *Hee*

4. *Hee ſhall defend thee under his Wings; and thou ſhalt bee ſafe under his Feathers: his Faithfulnes and Truth ſhall bee thy ſhield and buckler.*

The particle *For*, may ſeeme to ſome to come a little *too cloſe* after the former words; *I will ſay to the Lord, Thou art my hope and ſtrong hold, my God, in him will I truſt: For, hee ſhall deliver thee, &c!* As if he would not truſt in God, unleſſe he were *ſure* of deliverance. *Iob* ſeemes to ſpeake more *reſolutely*: ſhall I receave *Good* at the hands of God, and not *Evill? Iob* 2. 10. ſhall the Child of God, thanke him and truſt in *Ob.*

in him onely for *Bleſſings*, and not for *Afflictions* alſo? God forbid. Whatſoever God doth unto us, muſt be accepted thankfully, becauſe it proceeds from him, be it Bleſſing, or Viſitation. *Is there any evill in the City, that I have not done?* ſaith the Lord by the Prophet: and ſhall we therefore ceaſe to bleſſe, praiſe, and magnifie him, becauſe he viſits and afflicts us? Not ſo. This (for) is not *conditionall*, but *illative*. The Pſalmiſt here inſtructs the godly, to whom to have recourſe in *dangerous times*: and as in the former verſes he ſhewed, that their Protector is the Almightie, that it is God, who

is

is their *ſtrong Hold*, thereby declaring his *Power*: ſo here hee ſpecifies his *Willingneſſe* and *Readineſſe* to defend and protect his children, and cauſally exhorts all Gods Children to truſt in the Lord: *for*, or *becauſe*, as he is their *ſtrong Hold* and their God *in whom they truſt*: ſo hee will and ſhall deliver them in all Occurrents of danger. Were that particle (*For*) *conditionall* (as it is not, but illative) yet were there no * *incongruity*. For when *Iacob* went towards *Laban*, hee did in a manner *ſtipulate* with God, ſaying, *If God will bee with mee and keepe mee in this way I goe, and will give mee Bread to eate, and*

* The Reaſon is, becauſe, though wee are to live by faith, yet a dram of tried faith, is better than a pound of untried.

and Rayment to put on, ſo that I returne to my Fathers houſe in peace, then ſhall the Lord be my God, Geneſis 28. 20, 21. So may every good Chriſtian being in danger, neceſſity, and Tribulation, pray to GOD for deliverance, comfort, and ſupply of his Wants; and vow, as *Iacob* did, that if God will bleſſe him and deliver him, then hee ſhall bee his God and Lord, and that he will feare, honour and ſerve him, and him only: which vow hath no *negative Implication*, that if GOD deliver him not, *then* hee ſhall *not* bee his God. The Prophet *David* underſtood this perfectly; as is evident by his often thanking God for

for afflictions, and Viſitations, *Pſal.* 119. he ſaith firſt; *O Lord thou haſt dealt graciouſly with thy ſervant; for before I was troubled, I went wrong: but now I have kept thy word.* And preſently after: *It is good for me that I have beene in trouble, that I may learne thy ſtatutes:* and in Pſalme 16. *I will thanke thee Lord for giving me warning, ver.* 8. After that manner, throughout the whole book of *Pſalms*, he frequently expreſſes his thankefull acknowledgement for Afflictions, Viſitations, and Perſecutions. Here he inſtructs the godly in whom to truſt, namely in God: aſſuring them, they may boldly doe it: *for*, or *becauſe*,

becauſe, he will or ſhall deliver them from the *Hunters ſnare, &c.* that is, from all Perſecutions of enemies ſpirituall or temporall. Our ſpirituall Adverſary is the *devill,* who may be properly termed a *Hunter,* becauſe, beſide his owne daily wicked ſuggeſtions, he doth by the Vanities of the *World,* and the luſts & concupiſcence of the *Fleſh,* lay nets and ſnares to entrap us. Truſt firmely in God, and hee will deliver thee from this formidable enemy; who goes about like a *Roring Lion,* ſeeking whom to devoure. At the beginning, he got the ſtart of our firſt Parents, when ſecuritie made them forfeit their Inno-

Innocencie, by *yeelding to his Temptations*. But God preſently roſe and ſhewed himſelf, paſſing ſentence ore that ſeducer, *Gen. 3. I will put Enmitie betweene thee and the woman: and betwixt thy ſeed, and her ſeed: hee ſhall bruiſe thy head, and thou ſhalt bruiſe his heele.*

This enemy is moſt to be feared, becauſe his ſnares are moſt dangerous, he daily plowing with our *owne Heifer*, and fomenting our *Fleſh* in her Rebellion againſt the *Spirit*, ſo that if God were not our *Hope and ſtrong Hold*, it were impoſſible for us to eſcape. But if in him we truſt, God will breake his ſnares, and our Soule ſhall bee delivered

as

as a Bird out of the ſnare of the Fowler: Pſalme 144. *ver.* 6. Let Satan ſeeke to *winnow* us, as hee did Saint *Peter:* we have *Chriſt* to intercede for *us*, as hee did for *him*, that our *Faith faile not*. Truſt then in this Advocate, be not wanting to thy ſelfe, but put on the *whole Armour* of *God*, as Saint *Paul* adviſeth, eſpecially the *Shield* * *of Faith*, which may quench the *fiery Darts of Satan*, *Epheſ.* 6. 16. As for *temporall dangers* and perſecutions, they are leſſe to be feared, for hee that hath a care of thy *Soule*, will preſerve thy *Body*, ſo that no Enemy ſhall hurt nor Danger overwhelme thee

* It was anciently the greateſt diſhonour of a Souldier to be diſarmd of his Shield.

Of

Of all Temporall Dangers, thoſe that touch the Body, and threaten the Life, are moſt ſenſible, and moſt dangerous; as the Devill, though a Lyar from the beginning, ſaid truely, *Skinne for skinne, and all that a man hath, will he give for his Life.* *Iob* 2.4. Nothing endangers life, more than the *Plague* or *Peſtilence*, againſt the dread and danger whereof, this Pſalme ſeemes more eſpecially to bee dictated. That this very Affliction is the greateſt of all temporall Afflictions, may appeare by *David*, who having his choice of *War*, *Famine*, and *Peſtilence*, out of a true

a true ſenſe and feeling of his great ſinne, choſe the * *greateſt puniſhment*, and ſuch a one as is *unavoidable* by greatneſſe, or any temporall helpe, the cure wherof, or preſervation from it, depending * *immediately on God*, whoſe *Angell* ſtrikes where he commands, and ſpares thoſe whom hee would have preſerved. It is a ſwift flying *Arrow* that lights on us *unawares*, and commonly ſtrikes at the heart. Witneſſe, the firſtborne of *Egypt*, who were all deſtroyed by it, in one night the Army of *Sennacherib*, of whom the Angell of the Lord ſlew 185000. (by the Peſtilence) in another night; and the mutinous

[* Herein the learned Author followes *Ioſephus.*]

* Ther's no ſpecificall Antidote againſt the Peſtilence: (as Phyſitians confeſs.) *Vid. Untzer. de Peſte.*

nous murmuring *Iſraelites* who were ſmitten in a moment. For no ſooner had *Moſes* ſaid, *Wrath* is gone out from the Lord, but immediately 14700. died of the *Plague*, *Num.* 16. It is *noiſome*, and by conſequence, *uncomfortable*, depriving men of ſuccour, aſſiſtance, or reliefe; ſo that he who is *viſited* therewith may truly ſay with *David*; *My loynes are filled with a ſore diſeaſe, and there is no ſound part in my Body*, Pſal. 38. 7. Adde hereunto out of the ſame Pſalme: *My lovers and Neighbours did ſtand looking on my trouble, and my Kinſmen ſtood a far off.* It is a *Terror*, and that by night, when ſmall dangers

gers ſeeme great, and great apprehenſions are terrible. But as it walkes in *Darkeneſſe*, which is dreadfull, ſo it flies by *Day*, and deſtroies likewiſe at Nooneday; not only *affrighting*, but *aſtoniſhing*, and *amazing* us with fearefull *ſpectacles* of *Mortality: as thouſands that fall beſides us*, *and tenne thouſand at our right hand. It reſpects no perſons*, as wee ſee by example of *Ezekias*, who being a King, and a good King, was therwith viſited. There's no avoyding it, becauſe it proceeds *immediately from God*, from whom thou canſt not flye. *Whither ſhall I goe from thy Spirit*, or *from thy preſence? If I climbe up to*

Hea-

Heaven, thou art there; if I descend to Hell, thou art there also, Psal. 139. Is there then no remedy? must wee despaire of helpe or comfort, in this time of *Mortality?* Is there no *Balme in Gilead?* yes sure. When *Naaman* had the *Leprosie*, a Captive Mayd told her Maister: *Would God, my Lord were with* the Prophet that is in *Samaria*: for he would recover him of his Leprosy. 2 *Kings* 5. Could a Prophet cure the Leprosy? Then remember there is here a greater then any Prophet. See what a *Physitian* the Psalmist hath provided, what *Antidote* he ministers against this deadly Disease. The *Physitian*

is God Omnipotent, who will *defend thee under His Wings, ſo that thou ſhalt bee ſafe under His Feathers.* The *Antidot* and Preſervative, is thy Hope & Affiance in Him. * Repaire then to that Phyſitian, take that *Antidote*, and thou ſhalt not be afraid for any terrour by night, nor for the Arrow that flies by Day? *A thouſand ſhall fall beſide thee and tenne thouſand at thy right hand, but it ſhall not come nigh thee.* Pray then for Faith and Confidence in God, and nothing ſhall diſmay thee. *God is our Hope and ſtrength, a very preſent Helpe in Trouble: therefore will we not feare, though the Earth be moved,*

* Credere, eſt extra nos ire, & in Chriſtum tranſire.

or

or the Hills throwne into the midſt of the Sea. Pſalme 42. 1, 2. Doth not the Prophet tell thee in this *Pſalme*, that *His Faithfulneſſe and Truth ſhalbe thy Shield and Buckler?* He hath commanded thee to invocate Him *when thou art in Trouble*, and promiſed to *deliver* thee *Iames* 5. 13. *Pſalme* 50. 15. *Returne to the Lord thy God, and be obedient to His Voice, He will not forſake nor deſtroy thee. Deut.* 4. 30. *Caſt thy Burden on the Lord, and Hee ſhall nouriſh thee. Pſal.* 55. 22 *Come to me* (ſaith He) *all yee that labour, and are heavy-laden, and I will refreſh you. Mat.* 11, 28. Conſider then, *with whom thou haſt to deale*, and bee confident of His

Clemency, who is ſo *rich* * in mercy, ſo *bountifull* in His promiſes, and ſo * faithfull and *punctuall in performance* of His Word. If His fidelity and verity be thy *Shield* and *Buckler*, thou haſt a good and *warrantable Ground* for thy Hope and Truſt in Him. For *God*, is not like *Man*, that he ſhould *lie*, nor like the Sonne of man, that He ſhould *repent*: but immutable and *without variation*. His promiſes are yea and Amen. Hee will not ſuffer His *Truth to faile*, nor *breake His Covenant*; nor *alter the thing that is gone out of His mouth*. *Pſalme* 89. 33, 34. He hath beene *ever mindefull* of His Covenant and Promiſe, that He

* Men oft falſify: but God wilbe as good as His Word.
* See Rom. 10.12.

He made to a *thouſand Generations*. *Pſalme* 105. 8. His word cannot be *fruſtrated*. *Eſay* 55. 11. *Heaven and Earth ſhall paſſe, but My Word ſhall not paſſe away*, ſaith our Saviour. *Matth.* 24. 35.

Having therefore in this *perillous* time of the Plague, ſuch a Phyſitian at hand, who can and will either cure or preſerve us, we may reſt *ſecure* under His wings, and *ſafe* under His Feathers; if we will. Beware, that wee bee not like the *Iewes*, of whom our Saviour ſpake: *O Ieruſalem, Ieruſalem, how oft would I have gathered thy children together, even as a hen gathers her chic kens under her Wings,*

*and ye would not. Matth.*23. 37. If chickens runne from under the wings of the hen, no mervaile, if the *Kite* ſeize on them. Since then thou haſt in this Danger, the *Wings* of God for thy defence, and His *Feathers* for thy ſafety, keepe thee there, without wandring after vaine pleaſures, for feare of being caught.

And ſince our Phyſitian hath preſcribed us ſuch *Soveraigne Antidotes and Preſervatives*, it muſt be our care to uſe them * *according to His Preſcript* : The *ingredients* of this *Diacatholicon*, are *Faith, Hope, Repentance* and *Prayer*. No Affliction or viſitation befalls us, but as a *chaſtiſement* or

pu-

*Cum debito regimine as Phyſitians ſay.

puniſhment for ſin. He therefore that would be freed of the *Paine* which hee ſuffers, muſt endeavour to remove the *Cauſe*: whereto he muſt put *his owne helping hand*, and apply to himſelfe thoſe *ſalves* that are proper for his *Sore*. *Naaman* the *Syrian* was not cured of his Leproſie, till he had waſhed himſelfe ſeven times in *Iordan*. Doe thou *every night* waſh thy Bed, and water thy Couch with thy *Teares*: *Pſalme 6.6.* and then thou ſhalt be cleane likewiſe. When the murmuring *Iſraelites* had provoked God, and pulled downe the Plague upon themſelves, *Moſes* perceaving, that wrath was gone

out from God, commanded *Aaron* to take a Censer and put Incense therein, and *quickely* * *to make an Attonement* for the People. When wee see *Gods hand* neere us, or over us, or feele it in our selves, wee must *presently* * seeke to make an Attonement, and offer to Him, *first* the Calves of our lips, which is, Thankes, for having *given us warning*; and *next*, the sacrifice of a broken and *contrite* heart which he doth never *despise*. When the first-borne of *Egypt* were smitten, the *Israelites* were commanded to kill a * *Lambe*, and sprinkle it's Bloud on the Lintells of their Doors; that the *ministeriall Angell*, sent

*Numb. 16. 46.

*Zec. 8. 21.

*This Lamb was a type which prefigured Christ.

ſent to puniſh the *Egyptians* being the *Bloud of the Lamb* on their Doores, might paſſe over them and doe them no hurt. In this *Viſitation*, the Angell of God, the executioner of His Iuſtice, is abroad: they therefore that deſire to be *ſpared*, muſt by Faith apprehend the merits of Ieſus Chriſt, and have their *ſoules* ſprinkled with His Bloud; elſe how can they hope or truſt in God, or have confidence in His Protection, being not reconcil'd to Him by His Sonne? Nor having by a true and lively Faith apprehended the merits of His Paſſion and applied them to themſelves? It is true our Saviour hath

promiſed to eaſe thoſe that labour and are heavie laden; but *conditionally*, if they *come unto Him*; which is done, *by Faith and Repentance*. Wherefore in ſo dangerous a Viſitation, when the Defence of the moſt High is ſo neceſſary, and our Truſt in Him ſo comfortable, let us *be ſure* that *our Hope be well grounded on Faith*; and pray *without ceaſing*, for *Faith*, *Hope*, and *Penitence*, which are Graces that we cannot attaine of our ſelves, but are *gratis data*, and cannot be obtained but by *fervent* Prayer. Hee then that by Prayer and *Repentance often renewed*, hath got *ſenſible Encreaſe* of the ſaving Gra-

Graces of *Faith* and *Hope*, may ſafely and ſincerely truſt in God for deliverance from the Plague; either by taking *it away from him*, or *him from it*: which latter, Saint *Paul* accounts *farre better*; deſiring to *depart* * and to *be with Chriſt*: Death being to the Godly, a Reſt to the body, and happineſſe to the ſoule; which is freed from falling into ſinne, and admitted to the *bliſſefull Vnion* of her Creator and Redeemer.

Faith without Repentance, a meere mock Faith.
*Phil. 1. 23.

Howbeit, in time of Viſitation, and Vengeance, when the deſtroying Angell is abroad with his *Sword drawne*, it is no ſmall comfort to a Chriſtian man, when *Thouſands* fall be-

beſide him and *tenne thouſands* at his right hand, to be preſerved from Infection. His comfort may well be encreaſed and doubled, in contemplation of Gods mercy * and goodneſſe to him. Yet, muſt we take heed of paſſing *raſh Iudgement* on thoſe that are viſited by Gods hand, concluding our ſelves to bee *more righteous then they*. Our Saviour taught His Diſciples *another Leſſon* (*Luk.* 13) upon occaſion of the *Galilæans*, whoſe Bloud *Pilate* mingled with their Sacrifices; and of thoſe, on whom the Tower of *Siloe* fell: telling them, that they were not greater ſinners then other men: and except *they*

*. See this excellently expreſt Eſa. 30. 18.

they repented, they likewiſe ſhould periſh. Saint *Pauls* Counſell, is ſeaſonable: *Let him that ſtands, take heed leaſt he fall:* and his example, is worthy our Imitation; profeſſing himſelfe, to bee the *Greateſt ſinner*, though hee were an *elect Veſſell.* When therefore wee ſee Gods Iudgements powred upon * others, let us not *fondly* and *raſhly* condemne them, as more ungodly then we are, but confeſſe, that we have deſerved as much as they, and thanke him, for having ſpared us and given us *a longer Time of repentance.* Give glory to God for ſhewing mercy to thee, which thou *deſervedſt not*, when his wrath was

* What then? are we better then they? No; in no wiſe. Rom. 3 9.

was powred on others, which perhaps *deſerved it leſſe* than thou. Improve the Time lent thee, to *Humiliation, Contrition*, and *Amendment of Life*. Be frequent and fervent in praier. * Ioel. 3. 16 *Let the Lord be thy Hope*, * let thy faith be *operative* by works of Piety and *Charity* Gal. 5. 6. and then ſhall no evill happen unto thee: for Verſ. 9. 10, 11, 12, 13. *Hee ſhall give His Angells charge over thee, to keepe thee in all thy wayes: &c.* Theſe Angels, being Spirits, are not to be ſeene by the eye of Faith, but when by Gods order, they aſſume Bodies; and therefore we muſt looke up with an *eye of Faith* to Him who rules and commands them, and hath

hath made them all, *miniſtring ſpirits, ſent forth for the behoofe of them who are heires of Salvation. Heb.* 1.14. and therefore when the Angell, executioner of Gods juſtice, is abroad, we may hope and truſt in God, that His Angells *encampe* about us that feare and worſhip Him in ſinceritie of heart.

In the eighteenth of *Geneſis*, we reade of *three Angels* that appeared to *Abraham* in the ſhape of men, and from him they went to deſtroy *Sodom* and *Gomorrah*: yet, in the nineteenth, wee finde mention but of *two Angels* that were entertained by *Lot*, and did execute the vengeance of God

God on thoſe ſinfull Cities: Some have obſerved, that God Almighty, who was one of the three that appeared to *Abraham*, and miniſtred occaſion to him to pray for *Lots* deliverance, did afterward retire, and leave to his Angels, the execution of His juſtice: and that throughout the Scripture God Himſelfe is never recorded to ſhew Himſelfe *viſibly*, but when Hee glorifies Himſelfe *in Mercy*, ever committing the executing of *Iudgements* to His miniſters. This Conceipt is ſtrengthened by our Saviours Interpretation of the Parable of the *Teares*: *Mat.* 13. where Hee ſaies *that the*

the Officers which are to burne the Teares, are *the Angels: Pſal.*39.41.42. which *in the end of the world Hee will ſend forth, to gather out of His Kingdome all things which offend, and them which doe Iniquity*, and *to caſt them into a Furnace of fire.*

When the Devill tempting our Saviour, had ſet Him on the Pinacle of the Temple, he perverted part of this Pſalme, to perſwade Him to ſhew Himſelfe to be the Sonne of God by caſting Himſelfe downe: for(ſaith he)it is writen, He will give his Angels charge over thee, that thou hurt not thy foote againſt a ſtone. *Matth.*4. Pope *Alexander* the third is obſerved

ved to have followed the Devill *very close*, applying to Himselfe the words following, & *abusing* them likewise, when he set his foote on the neck of the Emperor *Fredericke*; saying, *Thou shalt goe upon the Lion and Adder, the young Lion* and *the Dragon shalt thou tread under thy feete.* This had no conformity with the Doctrine of our Saviour, nor with the practise of Himselfe and His Apostles. *He* paid Tribute to *Cæsar*, not *trode* on his necke. But I will not amplifie this *Exorbitancy*. *Transeat inter cæteros errores Canonistarum*: and let that Pope passe among them that *detort* Scripture to their owne Dam-

Damnation. Let us beware, we ſtumble not at the *ſame ſtone*, by miſinterpreting* or miſapplying Scripture *careleſly* and *negligently*, as Satan did *ſubtilly* and *maliciouſly*. God hath given His Angels charge over us, *that they beare us in their hands &c.* but they are bound to keepe thee, *but in all thy wayes:* (which words the Devill omitted, becauſe they made not for his purpoſe.) This point is clearely demonſtrated in the Hiſtory of the *Iewes*, from their *Exit*, or comming out of *Egypt*, till their Entrance into *Canaan*. For as long as they were *in their way*, and were obedient to the word of the Lord, nothing

* See a learned Sermon preached at Oxford by Maſter Iohn Hales, the rare Ornament of Eton College

thing could hurt them; as appeares by their *miraculous Deliverances* from dangers and *frequent victories* over all their enemies: But when they went *out of their way, by murmuring, disobedience and Idolatry*, then were they stung * with fiery *serpents*, and sould into the hands of their *Enemies*, or smitten with the *Plague*: none of Gods Angels comming in, to helpe them, till they returnd *into the way againe*, by *Repentance*. The Royall Prophet oft *harpes* on this stringe in the Booke of *Psalmes*, which Saint *Hilary* truly calles *The Key of Scripture*. If we peruse the *Psalmes* 44.18.80.106. we shall see the *Iewes* prospering

*Num. 21.6

ring and flouriſhing under Gods Protection while they walkt *in their way*, and dejected and abandoned, when they ſtarted aſide *like a broken Bow*. While *Samſons* haire was uncut (which was his Vow of a *Nazarite*) his ſtrength was unreſiſtable; but when he went *out of his way* to *Timnah* (*Iud.* 14.1.) and *Delilah* had cut his Lockes, though he went out againſt the *Philiſtins* (as at other times) God having left him, they prevailed againſt him. When *Saul* ſinned, the Spirit of God departed from him. 1 *Sam.* 16.14. *Ioſiah*, the beſt King that ever raigned in *Ieruſalem*, never went out of his way (*for ought We read*) but once,

once, when he would needs fight with *Pharoah-Necho*, King of *Egypt*, who had no quarrell to him, and then, as if God had *watched him* to take him in his *first fault*, he miſcarried, and was ſlaine. 2 *Chro.* 35. Let us then take heede how wee goe with *Ionas* to *Tharſis*, when we are commanded to goe to *Nineveh*, leaſt we draw a bitter ſtorme on our ſelves and thoſe that are in our company. The *wayes* we are to walke in, if we expect the protection of God, and Aſſiſtance of His holy Angels, are traced out unto us in the *Decalogue*, where we are taught what *to doe*, and what *not to doe*. The Old and New Teſtament are

are *Commentaries* on theſe tenne Commandements: and therefore we muſt ſtudy, read, and meditate Gods word, if we deſire to know His *Will* and to doe it. *David* askes the queſtion: *Wherewithall ſhall a young man cleanſe his way?* and inſtantly reſolves it: *Even by ruling himſelfe by thy word.* This word is a *Lanterne* to our way, and a *Light* to our Paths: *Pſalm.* 119: in which *Pſalme*, almoſt in *every Line*, there is mention made of the *word*, *Law*, *Statutes*, and *Commandements* of God; wherein the Prophet deſires to be inſtructed, and profeſſes to be ſingularly delighted. Since then our way is *chalked*

ked out in Gods word, let us pray with the Prophet, *Order my ſteps in thy word; ſo ſhall no wickedneſſe have dominion over me. Pſal.* 143. *Teach me O Lord the way of thy Statutes, make me to goe in the Paths of thy Precepts. Pſalm.* 119. If we can *thus* pray with a *pure heart*, God will anſwer us; as *Pſalm.* 32.9. *I will informe and teach thee, in the way wherein thou ſhalt goe, and I will guide thee with mine Eye.* If by *prayer* and *Repentance* we can purchaſe this Grace from God to be guided and directed *in our wayes*, and if we looke to our ſteps, and be carefull not to goe out of the way, when he hath ſet us in, we may reſt aſſured of His gra-

gracious providence, and angelicall protection in our *ſeverall vocations.*

But O Lord, *What is man, that thou art mindfull of him; and the ſon of man, that thou viſiteſt him, Pſal.* 8. 4. *Thou madeſt him lower than the Angels*, and yet *thou commandeſt thy bleſſed Angels to attend him, to have charge over him, and to beare him* in their hands!* What moveth thee O Lord to be ſo gracious and ſo good to *this poore creature* of thine?

* As Nurſes beare young children in their arms: (So the Originall imports.)

14. *Becauſe he hath ſet his love upon me, therefore ſhall I deliver him: I ſhall ſet him up, becauſe he hath known my Name.*

15. *He ſhall call upon mee, and I will heare him: Yea, I am with him in trouble; I will deliver him, and being him to honour.*
16. *With long life will I ſatisfie him; and ſhew him my ſalvation.*

The *cauſall Particle* here (*Becauſe*) iterated Verſ. 14. is not to be underſtood as if it implied any *Merit* in us, or as if God were *obliged* in regard of our knowledg of him, to protect us from the Peſtilence, or to make *Lions* and *Dragons* ſubject to us, as he did to *David*, *Daniel*, and others of his children: but hath reference *ſimply* and *purely* to his mercy and goodneſſe, who

who hath a ſpeciall care of his Elect (whom he covers under his wings in all times of danger) and to his promiſe which he hath made, to reward *freely*, and not for any deſert, thoſe that *entirely* love him, and *faithfully* invocate him. If we deſire the honour to be called *his Sonnes*, are we not bound to *love* and *honour* him whom we call Father? Can we doe leſſe than love God the *Father*, for creating us after his owne Image? God *the Sonne*, for *redeeming* us when we were loſt? God the *Holy Ghoſt*, for alwayes *comforting* and aſſiſting us? And when we have done *our beſt*, *are we not *unprofitable* ſervants?

* Deus magis delectatur affectu, quam effectu. Amb.

Herein is love (ſaith Saint *Iohn*) not that *we loved God*, but that *he loved us*, and ſent his Sonne to be a propitiation for our ſinnes, 1 *Ioh.*4.10. And indeed, how could we poſſibly love him, if he had not given us the grace to know him, and conſequently to love him? *Ignoti nulla cupido.* Now although we can claime no *merit* by our loving of God, (becauſe it is our bounden *Duty*) yet are we well encouraged thereto, by the *Reward* which accompanies it, in vertue of Gods *Promiſe*, and of his *pure Mercy* and *Goodneſſe*. In the ſecond *Commandement* he promiſes to ſhew mercy to *Thouſands*,

ſands, in them that love him, and keepe his Commandements: And *Pſal.*31. *O love the Lord all ye his Saints, for the Lord preſerves them that are faithfull,* &c. As therefore it is our duty to expreſſe our *gratitude* (for graces or benefits received) by loving God who conferres them: ſo is it an Act of Gods *meere goodneſſe,* to love us for loving him, and to make us ſee and feele the effects of his love, by his preſervation and protection. *David, Pſal.* 130. 4. ſaith, *There is mercy with thee, therfore thou ſhalt be feared:* which may ſeeme to have ſome repugnancy, with the love formerly ſpoken of, in that *or-*

dinarily men *hate* thoſe whom they *feare*. *Oderint, dum metuant*. This is true among *Barbarians*, and thoſe that are oppreſt by *Tyrants*. But we muſt diſtinguiſh betwixt a ſervile and filiall feare. The former is proper to the *reprobate*, the latter to the *elect*. There is no childe of God that will not feare to offend and diſpleaſe his heavenly Father, that hath beene ſo indulgent and gracious unto him, as he muſt needs acknowledge and confeſſe, if he have any ſenſe of God or godlineſſe, or any underſtanding of his ſtupendious creation, redemption and preſervation. Yea the more graces or benefits he hath received

received of him, the more will hee feare to displeaſe him. All that GOD requires, is a *cordiall Recognition* of His Grace and Mercy: *My ſonne, give mee thy heart. Prov.* 23. 26. our *whole Duty* is ſummarily comprehended in theſe words: *Thou ſhalt love the Lord thy God with all thy heart, and love him with all thy ſtrength, and with all thy might; and thy neighbour as thy ſelfe.* By this, may wee know, whether we *love God*, if we *love our neighbour*: For how can he love God *whom hee hath not ſeene*, if he love not his brother *whom he hath ſeene*, ſaith Saint *Iohn*; who as he had the Honour to bee ſti-

Thanks muſt bee Orall and reall alſo.

1 *Ioh.*4. 20.

led, *The diſciple whom Ieſus loved*, ſo doth he ſeeme to have appropriated to himſelfe, the preaching and teaching this doctrin (*of loving God and our neighbour*) above all the other Apoſtles, as may be ſeene by his Divine Epiſtles.

I will ſet him up (ſaith the Pſalme) *becauſe hee hath knowne my Name:* that is, becauſe he hath call'd upon me and worſhipped me: as may be collected out of the 76 *Pſalme* 1. 2. *In Iury is God knowne, his Name is great in Iſrael; at Salem is his Tabernacle:* (which was the appointed place of his Worſhip.) If then we deſire to bee delivered and to be ſet up (*out of Gun-ſhot*) as here

here is promiſed, we muſt not only love *him*, and our Neighbour *for his ſake*, but worſhip Him alſo *in ſuch ſort* as hee hath preſcribed in His moſt ſacred Word. Theſe *Religious duties* are neceſſarily required of all thoſe which expect the Comforts which this *Pſalm* exhibites. For, all the Aſſiſtance and Protection promiſed (from the firſt words throughout the Pſalme) have a connexion with this *preſent clauſe: Becauſe he hath ſet his love upon me: becauſe he hath known my Name:* and a conditionall *reference* thereto. So that whoſoever loves not God * *perfectly*, (2 *Cor.* 7. 1.) nor worſhips him *truly*, de-

* That is, to the utmoſt of his power: Evangelically, not legally.

* See *Zech.* 7. 12, 13.

ceaves himſelfe, if he think hee dwels under the defence of the moſt High, or that he hath any part in the promiſes of Deliverance *here ſpecified*, becauſe they are *proper* only to the godly; who being aſſiſted with his holy Spirit, ſhall call upon him ſo effectually, and knocke at Heaven gates ſo powerfully, that he ſhall heare them and deliver them: yea and ſatisfie them with long life (which is more than *Salomon* deſired, when God gave him *Carta vianca*) and ſhew them his ſalvation; *which is as much as any man can wiſh.*

I confeſſe, Sickneſſe, *Poverty*, and all other temporall *Mortifications* render men

men *contemptible* and *despicable* to the *Wicked*, and make them *undervalued* * by ordinary Christians, who passe their judgments of Men, accordingly as they waigh (after the *Worlds* opinion) in the balance of *Honour*, *Reputation* and *Wealth*: But the Child of God is promised here not only a *Preservative* against all dangers (so farre and so long as God shall judge expedient for him) but also a *Restorative*, when hee hath beene afflicted and humbled. For if his enemies have markt him out (*as their custome is*) in the time of his Humiliation, for one whom God lookt not after, nor car'd for: hee hath

N. B.
* See *Iames* 2. 2, *to* 8.

hath a *promiſe* here to bee advanced to Honour, and (which is the height of all temporall Bleſſings) to be ſatisfied with *long life*: ſo that hee ſhall over-live his enemies and be honord by thoſe that deſpiſed him, *when the hand of God was upon him.*

Let *Ahaziah* then ſend to *Baalzebub*, the God of *Ekron*, in the time of his ſickneſſe, to enquire whether he ſhall live or dye: Is it not becauſe there is no GOD in *Iſrael?* ſaith the LORD: 2 *King.* 1. Let gowtie *Aſa* truſt in his Phyſitians, 2 *Chronicles* 16. Let the ſuperſtitious *Papaline* in his ſickneſſe diſhonour the *Bleſſed Virgin* by vow-

vowing himſelfe to her: *Quum nulla amplius in Medicis ſpes erat ſalutis, & non magna* (as he blaſphemouſly ſaid) *in Deo:* Let them vainly truſt to the *Oyle of the Lampe* * of Saint *Carlo Borromeo*, the diſpenſation whereof *I have ſeene with my eyes*, and my Soule hath *grieved* to ſee ignorant people abuſed by more ignorant *Eriers*. In *Iurea*, the truſting to that *Impoſture*, coſt the lives of the moſt part of that Citie: and *Milan*, (whence it was brought) hath *ſuffered* beyond beliefe, there having died *in that ſtate*, neere three hundred thouſand ſoules.

* Dignus morte perit, qui mortua vivus adorat. An experiment of Papiſts vaine confidence in Reliques, againſt the Plague.

Not

Not without cauſe, ſaid the Prophet, *O bee thou my helpe in trouble, for vaine is the helpe of man, Pſalme* 60. 11. and *Pſalme* 77. 1. *In time of danger I will cry unto God, yea to God will I cry, and he ſhall hearken unto me.* I deny not but *Phyſicall Antidotes*, and *Præcautions* may be uſed as *ſecundary* means: but they muſt be uſed *with Prayer to God to bleſſe them:* and our *immediate Truſt* muſt be *wholly in him*, and his protection. For, *except the Lord build the houſe, vaine is their labour that build it*, &c. *Pſal.* 127. 1. 2. and therefore, * *O Iſrael, truſt in the Lord, for with the Lord is Mercy, and with him is plenteous Redemption.*

* *Pſal.* 130. 7.

Againſt

Againſt the whole *Tenour* of this Pſalme, and the maine *ſcope* thereof, there is an Objection not to be paſt over in ſilence. For whereas *David* here promiſeth *great matters* to the godly, aſſuring them of the protection of God, and his Angels, and further, that *with their eyes they ſhall ſee the Reward of the ungodly*; Experience daily ſhewes the contrary; and hath ſo done ſince the beginning of the world. Innocent *Abel* loſt his life for ſerving *God* truely, and for Gods acceptance of his ſervice: and our Saviour Epitomizing the Scriptures in this point, threatens the *Iewes*, that upon them ſhall come all the righte- *Object.*

righteous bloud ſhed on the earth; from righteous *Abel*, to *Zacharias*, &c. *Matth.*23.35. The Church of God here on earth is therefore called *Militant*, becauſe it never hath peace, but perpetuall Warre, affliction, tribulation, perſecution: the enemies thereof being mightie, viz. *Principalities* and *Powers*, &c. *Eph.* 6.12. Our Saviour expreſly commands all his Followers to *take up his Croſſe*: and in the Book of Pſalmes we finde *David* often complaining of the Adverſities of the godly, and proſperity of the wicked: In the 73. *Pſal.* he was ſhrewdly *ſtartled* at the contemplation of this point.

Wicked moſt dandled in the Worlds lap.

My

My feete were almoſt gone: my ſteps well nigh ſlipt: And why? *I was grieved at the wicked: I ſaw the ungodly in ſuch proſperitie: for they are in no perill of death, in no misfortune, nor plagues as others are; but luſty and ſtrong, &c.* Contrarily, of the godly hee ſaith: *Thou feedeſt them with bread of Teares,* &c. *Pſalm.* 80.5. and (which is more) *For thy ſake are we killed all the day long.*

Solution.

This *difficulty* is ſoone reſolv'd, by diſtinguiſhing in God the qualities of a *Father*, and of a *Iudge*: to his *Elect* an indulgent *Father*: to the *Reprobate* a ſevere *Iudge*. A loving Father corrects his delinquent Children,

dren, yet ceaſes not to care for them, but recomforts them when they amend: So deales God with his people, and is therefore ſtil'd the *Shepheard of* ISRAEL, and deſcrib'd, to have a *Rod* and *Paſtorall ſtaffe*: a *Rod*, to *beat* his *wandring* ſheep, a *ſtaffe* to *keepe off* the *devouring Wolfe*. Yea, both theſe are not onely *uſefull* and neceſſary, but *comfortable*. Thy *Rod* and *Staffe comfort me*, ſaith the *Prophet*, *Pſal.* 23. 4. and againe: It is * *good* for me, that I have beene *in Trouble*, that I may learne thy ſtatutes: Before I was *troubled*, I went *wrong*, but now I have kept thy word: *Pſal.* 119. The wicked (I grant) may inſult and

* O bleſſed Rod of God which doth ſo much good.

and triumph over the godly, when they ſee them afflicted; and having their eyes ſwolne with fatneſſe, they may blaſpheme wickedly and talke againſt the moſt High: But *in the ſame Pſalme*, we read their doom *Pſalme* 17. 18, 19. They are ſet in *ſlippery places*, caſt downe and deſtroyed, yea ſuddenly conſumed, and come to a fearefull end. This Myſterie *David* himſelfe underſtood not, till he went into the *Sanctuary*: Then was hee grieved for the *vengeance* falne upon them, * and adjudg'd himſelfe for a *foole* and a *Beaſt*, in reflecting ſo much on their momentany Proſperitie.

Pſalm. 73.

* *Ver.* 20. 21.

Con-

Contrariwiſe, when the godly are *chaſtiſed*, it is done only to *humble* them: and the more they deject themſelves, the more will God erect them; putting them into the fire, not like *baſe mettall*, to be conſumed, but like pure *Gold* to be *purg'd* from the Droſſe of ſin. *Many are the troubles of the Righteous*, yet (*at laſt*) the Lord *delivers them out of all*; ſhould they live the age of *Methuſalem*, and ſuffer perſecution all that while, what were *thoſe yeares* of *Eternity*, to which they aſpire? Let the *godly and Religious* then *boldly rely on the Comforts of this Pſalme*: for, if hee feare the Plague, it ſhall not come

come nigh him; (*that is*, to *harme him:*) and if any *other Affliction* beſide him, it ſhall *turne to his Good*; *in this, or a better life*. For, we know, that *all things work-together for the beſt, to them that love God*; and the ſufferings of *this preſent time* (of what *nature* ſoever) are not worthy to be ballanc'd with the glory wch ſhall be revealed in us, *Ro.*8.28,18. Let us therefore (according to the exhortation of the Divine *Apoſtle*) be *ſtedfaſt, and unmoveable*, alwayes abounding *in the Work of the Lord*, foraſmuch as wee know, that our labour *is not in vaine in the Lord.* 1*Cor.*15.58

Laus tibi Domine
Iesu.

A MEDITATION on the History of *Agag*, King of AMALEK.

1 Sam. 15. Ver. 32. 33.
And Agag came unto him delicately: and Agag said, Surely the bitternes of death is past. And Samuel *hewed* Agag *in peeces before the Lord in Gilgal.*

THE *comfort* which our *former Meditation* afforded us in the time of our greatest *danger*,

danger, hath need of a little Temper or *Corrective*, leſt preſuming too much on the protection of the Almightie, we let ſlip our Anchor, and make ſhipwracke in the *Haven*, after we have eſcaped a ſtorme in the *maine Sea*. The *Ninivites* at *Ionah's* preaching, repented in ſackcloth and Aſhes: Which may be a *Document* to us, not to put off our ſackcloth too ſoone, leſt we relapſe into greater *danger* then we formerly feared.

Security is a Cradle which rockes men into a ſpirituall lethargy out of which they ſeldome or never awake, till the ſound of the laſt Trumpet call them

to

to judgment. To prevent this fatall diſeaſe, it will be good for us to meditate a little on the Hiſtory of *Agag*, who was neereſt Deſtruction, when hee thought himſelfe moſt free from danger.

Hee had ſome reaſon to thinke himſelfe *ſecure*, becauſe he was a *Priſoner of War* and therefore exempt from *Death* by the *Law of Nations*. He was a *King*, and therefore the more priviledged. He had beene ſpared by *Saul*, whoſe priſoner he was, and who being a King, had *poteſtatem vitæ & necis*: yet, when he thought himſelfe ſafe, it was worſe with him then with the reſt of the *Ama-*

lekites, for they periſht only by the ſword in the treat of Battell, but he in coole bloud was *hewed in peeces*. *Pejor eſt morte, mortis modus*. This is an excellent mirror, wherein wee may contemplate the fraile condition of Mankinde, and conſider, that we are ſet in *ſlippery places*, and have no ſure footing on *any ground* here on earth: being ready *to fall*, when we ſeeme to our ſelves to *ſtand ſureſt*.

Our preſent Meditation ſhall propoſe,

1. The *Danger* of this *Lethargike* diſeaſe of *Securitie*.

2. The *Symptoms* that indicate it.

3. *Remedies* to prevent it.

The

The dangerous estate of sinfull Security.

I. Examples.

The *Danger* may be illustrated by *Examples*, demonstrated by *Reasons*, and convinced by the *Authoritie* of Scriptures. Happie are they which can learne to be wise by others *Folly*, and avoid those Rocks which have ruind them. *Agag* is not alone, in saying, *The bitternesse of death is past*, when the *sweetenesse* of the Hope wherewith he solac'd himselfe, was turn'd into *Bitternesse* and *Gall*. Hee hath company inough of those that thought as he said, and fared no better than hee did. When the men of *Laish* were secure (*as they supposed*) the *Danites* smote them with the edge of the

ſword, and burnt their Citie, *Iudg.* 18. 27. *Nebuchadnezzar* judg'd himſelfe, *Extra fortunæ aleam*, to bee out of the reach of danger, when walking *Majeſtically*, in his Royall Palace, hee ſaid; *Is not this great Babylon, that I have built for the Houſe of the kingdome, by the might of my power, and for the Honour of my Majeſtie?* But while the word was in his mouth, he heard a voyce from Heaven, ſaying, *Thy Kingdome is departed from thee, Dan.* 4 30, 31. *Belſhazzar* * his ſonne though hee knew all this, yet *thought* that nothing could ſhake him, when being guarded with a thouſand of his

* See *Dan.* 5. 22.

his Princes, and carowſing with them in the ſacred Chalices of the *Temple*, he ſaw a Hand write on the Wall, which made his joynts to be looſed, and his Knees to ſmite one againſt the other: the loſſe of life and Kingdome being then denounced to him, *Dan.* 5. *Siſera* and *Holofernes* ſlept ſoundly; when *Iael* nailed the one to the Ground, and *Iudith* ſtruck off the others Head.

Nor is this Diſeaſe proper to the wicked alone (whom wee have hitherto exemplifi'd) but *Epidemik* and common to all men: even to the Church * and Children of GOD. The *Iewes*, Gods *ancient People*,

* Security, one of Englands nationall ſins.

were ſeldome deliverd from any great perill, but ſoone after they drew on themſelves, as great, or greater, by their *ſupine Security*, and preſumption of Gods mercy: as is cleere in the 78. *Pſalme*, and the Booke of *Iudges*, throughout. Yea *David* Himſelfe, a man after GOD'S owne heart, had a *ſpice* of this diſeaſe, as appeares in the 30. *Pſalme*, *In my proſperitie, I ſaid, I ſhall never bee removed, thou Lord, of thy goodneſſe haſt made my Hill ſo ſtrong, Ver. 6.* but immediately, in the next ver. he confeſſes, that the *Lord hiding his face, he was troubled, and then he cried to the Lord, and went to him right humbly,*

humbly, being neere death, or in great feare of it, as appeares by the *verſes ſubſequent*. Thus danger ever treads on the heeles of ſecurity, and oft trips them up. I will cloſe theſe examples, with our Saviours Parable, *Luk.*12. the *Apodoſis* or Application thereof, being common to all men, The rich man there, ſung a *Requiem* to his ſoule, when immediately it was ſaid, *Thou foole, this night ſhall thy ſoule be taken from thee, ver.* 20.

II. Reaſons.

The *Reaſons* hereof are evident. For, when men *feare leaſt*, they provide leſt againſt danger. A Citie is never more ſubject to *Surprize*, then when tis un-

garded. The *Trojans* defended themſelves bravely ten yeares together, while the enemy encampt before the Citie; but when the *Greeks* diſcamping, faind a Retrait, and came upon them unawares, the Town was ſuddenly taken, that held out ſo long. A Poët deſcribing the overthrow of that famous City, the *Metropolis* of *Aſia*, ſaith thus:

-----Sic profanatis ſacris, Peritura Troja perdidit primum Deos. They loſt their GODS, before they loſt their Towne. Their *Palladium* had been ſtolne from them, which argued their careleſſe ſecurity. In like manner, tis *ſeldome* ſeene, that

that men run any great hazard of life, *livelihood*, or *liberty*, but they firſt looſe GOD by carnall ſecurity. *David* in the prementiond * *Pſalme*, intimates the cauſe of his *Trouble*, *Feare*, and *Danger*, ſaying, *Thou didſt turne thy face from me:* implying, that *he had firſt turn'd aſide from God*, in the time of proſperity, when hee had ſaid, *I ſhall never be removed.*

* *Pſalm* 30: *ver.* 7.

A ſecond Reaſon, may bee drawne from the Propenſion of our corrupt nature to Luſt and Concupiſcence, whereto as we encline *ſtrongly*, ſo the Devill tempts us hourely. Now ſenſuality hath never ſo much power over a man as

in prosperitie, which rendring us secure, no marvaile if we fall into sensles stupidity, and never reflect on the *bitternesse of Death.* The *Prophet* relating hereto, (*Psalm.* 32.) compares *such* to the *Horse* and *Mule*, which have no understanding, whose* mouths must bee holden with *Bit* and *Bridle:* that is, *Affliction*, and *Tribulation*, which restraine men *commonly* from precipitating themselves into such *grosse sinnes* as otherwise they were apt to fall into. *Afflictio domat cupiditates, exerat fidem, coronat patientiam.*

* Affliction fires out corruption.

The last reason is defect of understanding, and want of sound Iudgement

Inconsideration, the common errour of the World; and the

in

in *moſt men*, who ſeldome looke further then *the preſent, and conſider not* what may fall out hereafter. *Demoſthenes* upbraiding the *Athenians* with Improvidence and incircumſpection, preſented to them an *innocent Foole*, who being ſtruck on the *one Cheek*, laid his hand on the place where he had received the blow, and being ſmit *on the other did the like:* never uſing either of his hands to defend himſelfe from further blowes. Such is the caſe of mankind: *Ubi dolor, ibi digitus:* Wee are ſo poſſeſt with worldly buſineſſe, or ſo beſotted with pleaſures, that we never think on Gods Iudgments but

chiefe cauſe of all groſſe ſins and errors. *See 2 Chro. 12. 14.*

but while they are *preſent*; and if we eſcape, we conclude (with *Agag*) *The bitterneſſe of death is paſt*: not conſidering, that ſo long as we carry *ſinne* about us, we carry *Nemeſin à tergo*, Vengeance ſtill dogs us, and (without Repentance) will at laſt overtake us.

III. Scripture Proofs.

Scripture Authorities to confirme this point, are obvious to any that hath ſtudied the *Book of God*, there being nothing more frequent, then exhortations to vigilancy, and dehortations from ſecurity. Yea the Prophets are therfore ſtil'd *Watchmen*, becauſe they are appointed to watch *over us*, that when we ſleepe in ſecurity (as the Diſciples did,

did,at the inſtant when the *Shepheard* was to be ſmitten and the *Sheepe* to bee ſcatterd) they might ſound an Alarme in our eares,and rouze us to conſideration of our danger.

In the Greek *Anthology*, we reade of a Phyſitian, who having two *Patients*, the one *Lunatike*, the other *Lethargike*, lockt them up both in one *Roome*, when he that was *frantick* did ſo beat the *Lethargik*, that he kept him from ſleeping (by force) and ſo cur'd him: and (withall) ſo wearied himſelfe with beating, that he fell a ſleep, and recovered likewiſe. If we apply this to our ſelves, it may ſerve to ſhew us, what a

peri-

perillous diſeaſe a Lethargy is, which requires *blowes* to cure it, the *ſmart* whereof we may feele, and beare the *Markes*, a long while after. If therefore after ſome great croſſe or danger over-paſt, our carnall luſts deſire to *renew their acquaintance with us*, the Vanities of the *World* allure us, or the *Devill* would perſwade us to think, that the *bitterneſſe of Death is paſt*, yet, as we tender our owne *ſoules*, let us not give eare to thoſe *charming temptations*, leaſt (with *Agag*) we be *hewne in peeces*, when we leaſt ſuſpect it. *Nemo tam Divos habuit faventes, Craſtinum ut poſſit ſibi polliceri:* In our beſt health, we

wee cannot promiſe to our ſelves *a Day*: and therefore, can never ſay, *the bitterneſſe of death is paſt*; ſince every *Day*, is a ſtep to Death; yea every *Houre* and *Moment*. Our bodies are but earthen Veſſels, which a ſmall knocke will breake: ſo that they who have eſcapt a *furious plague*, may dye of a *ſmall Fever* or *ſurfet*. Thus worldly dangers and diſaſters ſtill hover over our heads, and compaſſe us round: and therefore none can truely ſay, that the *bitterneſſe of death is paſt*, but thoſe only that are reconciled to God by *Ieſus Chriſt*, who ſwallowed up Death in Victory, and exempted his children

dren from its ſting and *bitterneſſe*. The danger of this *ſpirituall Lethargie* being ſo great and *impendent*, let us conſider, what ſignes or *Symptoms* thereof may bee found in our corrupt Natures, that perceaving our owne perillous eſtate, wee may ſeeke to prevent it, by applying ſuch remedies as are proper and *ſpecificall*.

Symptoms of ſecurity. 1

The firſt marke or ſigne of this foule diſeaſe, is a giddie and *vertiginous* ſpirit; which is moſt viſibly ſeene in Reprobates, who *runne madly after their owne wild luſts*, and purſue their pleaſure with ſuch *greedineſſe*, as apparently ſhewes, they have no ſenſe nor ap-

pre-

prehenſion of Death or Iudgement. Theſe kinde of men the Pſalmiſt paints *in their colours, Pſalm.*59.5. they offend of *malitious wickedneſſe,* verſe 6. they *runne to and fro,* and about the Citie: *Pſal.* 10. They *care not for God,* nor *once thinke of him.* Theſe are entred into a *Lethargie,* being taken in the head, and having loſt *regimen intellectus,* whereby they might underſtand their *owne danger.* Being thus *infatuated,* they *wilfully* runne into *all kind of wickedneſſe,* and ſo falling into the *Devils ſnares,* are taken captive by him at *his will,* 2 *Timothy* 2. 26.

A ſecond *Symptome,* indicating

dicating an inclination to ſecurity; is ſpirituall *drowſineſſe*, *faintneſſe* and *wearineſſe* in *Gods* ſervice. *Spontanea laſſitudo indicat morbum.* This is ordinarily ſeene in the *Vulgar ſort of Chriſtians*, who are meere *Nominals*, and profeſſe Chriſtianity only for *faſhion.* Sundry of theſe, as they do no hurt, (their *exterior* converſation being faire and unexceptionable) ſo they doe *no good.* They can *ſay prayers*, but cannot *pray*, as wanting the *Spirit* * *of Grace and Praier.* They honour GOD with their *lips*, but their *hearts* * are farre from him. They goe to *Church*, to *ſleepe there*: and heare Ser-

* See Zech. 12, 10

* Such learn Religion by Rote, not by Heart: having no regard of their owne ſoules, as appeared by their lewd lives.

Sermons; but with no *attention* to the Doctrine, nor *intention* to doe thereafter. Theſe *Carnall Goſpellers* may ſee themſelves in the ordinary *Pictures* of *Cain*, and *Abel*: the ſmoke of *Cains* ſacrifice being painted *deſcending to the earth*, but that of *Abels*, *mounting towards Heaven*, intimating, that *Cain* ſerv'd God *dully*, *heavily* and *perfunctorily*: and *Abel*, with *Zeale*, *Fervour* and *ſpirituall devotion*. If we be thus *qualified*, wee may boldly approach the *Throne of Grace*: for, with *ſuch ſacrifices* God is well pleaſed.

Thirdly, we muſt obſerve, whether we *bee compleatly armd* againſt our ſpirituall

rituall enemies, and well provided of *Antidotes* against ſpirituall *Diſeaſes*. For if wee have laid by our *Armes*, tis an argument, that we feare nothing, and a *ſhrewd ſigne* that ſecuritie begins to *rocke us*. If we have caſt away our *preſervatives*, it argues a ſtrong preſumption of a ſound Conſtitution: wherin, yet, we may *deceave our ſelves*, as the Church of *Laodicea* did, who thought her ſelfe *rich*, and *to want nothing*, when ſhee was *poore*, *blinde*, and *naked*, *Apoc.* 3. 17. Phyſitians ſay, *Athletica conſtitutio parum diſtat a morbo*; and therefore let him that thinkes himſelfe ſo ſtrong that

that he needs no *Antidote*, know that he is neere falling into ſome deſperate diſeaſe. Our Spirituall Armes are the *Shield of Faith, the Helmet of Hope, the Sword of the Spirit* (*Eph. 6.*) and the *Breſt plate* of *Charitie*, 1 *Theſ.* 5. *ver.* 8. which if we lay aſide, and *unharneſſe* our ſelves, (as he that *returnes* from Warfare) wee lye open to our enemies (who ſometime make a *Truce* with us, but never firme *Peace* in this world) and therefore are in danger of a *Surprize*. Our preſervatives, are *Prayer* and *Repentance*: which firſt, is a *Catholicon*, an *Ingredient* that enters into all *ſpirituall Medicines*.

The Chriſtians Armour of proofe.

dicines: if wee bee ſlacke, *therein*, and pray not *alwayes* with *all manner* of prayer and ſupplication of the ſpirit, it is a ſigne, this Lethargik diſeaſe is growing upon us.

4 Fourthly, it is expedient, to make a *Synchroniſme*, or compariſon of the Times, in which we have been in *Adverſity*, and *Proſperity*, and to obſerve, how wee have been *affected* therein. In time of *danger*, we look up to God, wee bemone our ſelves, confeſſe our ſinnes, profeſſe our penitence, acknowledge Gods Iuſtice, implore his Mercy, proſtrating our ſelves before him in faſting and weeping: Wee *(then)* are diligent

diligent in hearing Gods word, and meditating therin; frequent in works of Mercy to the poore and needy, willing to *communicate*, ready to *distribute*, as seeming desirous (*thereby*) to *lay up in store for our selves a good foundation of happie eternitie*, 1 *Tim.*6.19. Now let us examine our selves, whether in time of *prosperity* we have not *cooled* or *relented* in any of these spirituall duties, in which we were formerly so *fervent* and *diligent*: whether our *Zeale* be not *lukewarme*, our *Charitie frozen*, our *Devotion faint*, our *Prayers perfunctory*, our service of God onely *formall* and *superficiall*; and lastly,

A memento for backsliding Hypocrites.

laſtly, whether we ſay not in our hearts, *O that Iſmael might live in thy ſight!* that ſo we might entertaine our *old Concubine Hagar* (the *luſts* of the *Fleſh*) after *Iſaac* the childe of Promiſe is borne. If we find in our ſelves any ſuch *Alteration*, or *diſinclination* from pious duties, we may aſſure our ſelves, that Satan ſeeks to lull us aſleepe in ſecuritie.

5 Laſtly, we muſt *exactly obſerve*, whether after deliverance from danger, wee have not omitted to glorifie our Deliverer, in imitation of that thankfull *Samaritan*, *Luk.* 17.15, 16. who being cured of his Leproſie by our Saviour,

with

with a loud * *voyce glorified God,* and fell downe *on his face* at Christs *feet,* giving him thanks. When God ſpar'd *Ieruſalem* from the Plague, at the inſtance and interceſſion of *David,* * the Prophet *Gad* commanded him to erect an *Altar* in the threſhing floore of *Araunah* and to ſacrifice to the Lord: whence it appeares, that when we have receaved any bleſſings or deliverance from God, he *expects,* yea * *commands,* that we offer to him the *Euchariſticall ſacrifices of Praiſe and Thankes.* Which, if with the nine *Lepers,* (*Luk.* 17. 17.) wee faile to performe, it is a ſigne that the Enemy of our Soules hath

* Compare Luk. 19. 37.

* 2 *Sam.* 24 17, 18.

* See *Pſal.* 50. 14, 15.

ſo ſtupified us with ſecuritie, that we dare not be ſo brutiſh as to put in practiſe that damnable *Italian* Proverbe, *Fatto il voto, gabbato il ſanto:* and conſequently that he intends our eternall ruine, by perſwading us to thinke, that the bitterneſſe of Death is paſt, and that God hath but *one Arrow in his Quiver*, which he hath ſhot *over our heads* only to affright us.

Remedies againſt ſecurity.

Having declar'd the *ſymptomes* of this ſinfull *Lethargy*, we ſhall now preſcribe ſome *Remedies* ther-of. In healing whereof I will paſſe over *thoſe* that have the *Grand Vertigo* (formerly ſpecified,) and ſend them all, to the Hoſ-

pitall

pitall of *incurable mad men*, as being given over to a reprobate minde: for of ſuch *deſperate ſinners*, the *Pſalms*, (10. and 59.) are principally to bee underſtood: yet the wilfull ſinner that hath a *leſſe degree* of the *Vertigo*, muſt not be given over *pro deplorato*, for though he be *farre gone*, * and dangerouſly *infected*, yet he may be *recovered*; as the *Prodigall*, being well pincht with Hunger, returnd home to his Father. They are *bad Natures*, that will not returne, when they are out of their way, till they *ſmart ſoundlie* for their Errours. Such, muſt have a *Boanerges* to thunder into their deafe eares all the *Iudge-*

* Vertigo eſt diminuta Epilepſia. *Fernel:*

ments threatned in the book of *God* againſt obſtinat ſinners. *Tophet* muſt be painted out unto them, flaming with fire and brimſton, *God* muſt bee repreſented to them *as a revenging Iudge and conſuming fire.* They muſt not heare a word of *Peace*, ſo long as the whordomes of *Iezebel* and her ſorceries are ſo many. They muſt bee threatned with Excommunication and exterminion out of the Aſſembly and ſociety of the faithfull: and laſtly, they muſt bee recommended in the Prayers of the Church to Almighty God who muſt bee earneſtly intreated to open their eyes, mollifie their hearts, and give

give them a *quicke ſenſe* of their ſins, and of the danger whereinto they have caſt them. Theſe *Remedies* appl'd, may (by the aſſiſtance of the Holy Spirit) awake them out of that ſpirituall ſlumber, and reduce them to the fold of that *good ſhepheard*, who rejoyceth more for finding one loſt ſheepe, thē *99*. wch went not aſtray When they are once reclaimd, *ſalva res eſt*: For when they *feele* their burthen, they wil be induc'd to caſt it off (as too heavy) and addreſſe themſelves by invocation and repentance, to our *Lord, Ieſus*; confeſſing their ſins, aggravating every circumſtance of them; and imploring His *GRACE* and *Mercy*, till they obtain both,

Mat. 18. 13.

both, *Heb.* 4.16. Laſtly, they will *ſet their hearts* to ſeeke God, and (with the Spouſe in *Solomons ſong*) never leave ſeeking their LORD and Saviour, till they have happily found him.

The next *Symptome* (obſervable in carnall Goſpellers) was a dull ſtupidity and drowzineſſe in Gods ſervice, which though not ſo dangerous as the *Vertigo* præmention'd, yet ſhewes their diſpoſition to a Lethargy. And although their chiefe Errand to the Church, bee to *gaze* or *ſleepe*, or ſerve God *pro forma*, yet, as *many* followed Chriſt, more for Curioſity to ſee his Miracles, then for

for any devotion to His Doctrine, and yet (at last) *some of them* became His *Disciples:* so there may be some hope conceav'd of these *Superficialists*, that if *one Sermon* rowze them not, *another* * may; and that they may meet with such a *Chapter* or such a *Psalm*; as may touch them *to the quicke*. Thus, *one Sermon* of Saint *Peters*, converted three thousand, * who came about him, to *heare onely what hee would say:* (whereas in these dayes, three *thousand Sermons* can scarce convert *One.*) Thus, *Augustine* comming to heare Saint *Ambrose* at *Milan*, out of an impression of his Elo-

* Therefore M. *Latimer* wisht such to come to Church, though they came a napping.

* *Acts* 2.41.

quence, was caught unawares, and of one Heretical *Manichee* became the greateſt light of Chriſtianity, that the Church enjoyd ſince the Apoſtles times. Theſe *faint* and *formall Chriſtians* muſt remember and conſider, that God is a *Spirit*, and will be worſhipt in Spirit and truth: *In truth:* that is, in *ſincerity* of heart, and not *hypocritically*, for *faſhions* ſake: *In Spirit:* that is, with *Zeale* and *Fervour:* not *coldly* and *drowzily*. *Awake* then thou that *ſleepeſt ſupinely*, and *dreame* not * that God will protect thee or deliver thee from danger, if thou offer him the *Sacrifice of fooles*, and

* Read Zechar. 7. 6, 11 12, 13.

and demeane thy ſelfe ſo *profanely* * and *irreverentlie* in the houſe of Prayer, *Eccleſ.* 5. 1. What though *Ahab* purchaſd a temporall bleſſing with a *formall ſhew and Vizor* of Repentance: it profited not his Soule; and the *Vengeance* denounc'd againſt him, fell heavie on his *Poſterity*. So may the *cold Formaliſt*, and *profane Varlet* proſper *a while* upon Earth; and though *He* goe to the grave in peace, *his children* may be *hewd in peeces* with Calamities, for *thoſe ſinnes of his* whereof he had *no feeling*. Wherefore when thou ſeeſt the *Clouds* of *Gods Iudgments gather*, and ſome *blacke Diſaſter* threa-

* Profaners of Gods Worſhip, encreaſe their owne condemnation, See 1 Cor. 11. 29

ten thee for thy ſins, thou muſt imitate the Prophet *Eliah*, who when the ſtorme approcht, girt up his Loines and *ranne* before *Ahab* to *Iezreel*. If thou rowze thy ſelfe in that ſort, *to runne the way of Gods Commandements*, then maiſt thou ſafely ſhelter thy ſelfe under his protection. *Eliah's* Tranſlation to Heaven in a *fiery Chariot*, is an *Emblem* of that *inflamed Zeale* which muſt mount us to Heaven. *The Kingdome* of Heaven (ſaith our Saviour) *ſuffers violence*, and the *Violent take it*. Thus *Iacob* wreſtled with God for a bleſſing, and prevailed. *Tu quoque fac ſimile*. Doe thou ſo likewiſe,

1 King. 18. 45, 46.

wiſe, thou *dull drowzie Chriſtian*, that ſerveſt God *betwixt ſleeping and waking:* and remember what befell *Eutychus*, who was taken up dead, for ſleeping at Saint *Pauls* Sermon, *Acts* 20.9.

Such Laodiceans are but halfe baked, as Hoſea's cake was, Hoſe. 7.8. They imagin a greater latitude in Religion then there is: ſo that they need not to bee zealous, nor make ſuch poſt-haſt to Heaven.

The third marke of this ſpirituall Lethargy, like a *Scorpion*, carries about her, both her *Poyſon* and *Antidote*. For when wee perceave our ſinnes of *Omiſsion*, and the *dangerous Sequele* thereof; wee cannot but know, that the Reformation muſt needs bee advantageous to us. Seeing therefore that wee are in *continuall Danger* of our ſworne and deadly enemies, the *Devill* and his *Angels*;

Angels; it concerns us to be *armd at all points*, and ſtil to ſtand upon our guard, leaſt being diſarmd, we be ſuddenly ſurprized. *Abraham* having armd 318. of his own Family, and aſſiſted with *Aner*, *Eſhcol* and *Mamre* overcame 4. Kings, whom he ſurpriſed by night, when queſtionles they were *diſarmd*, and thought themſelves *ſecure*. From this victory of *Abraham*, ſome derive the firſt original of the *order of Knight-hood*, affirming that he Knighted *Aner*, *Eſhcol* and *Mamre*, for their good ſervice in that expedition. However, we may thence conclude, that a handfull of men may defeate great Armies, by the like

Gen. 14.

Originall of Knight-Hood.

like ſtratagem. And ſeeing our ſpirituall enemies are innumerable of Devils, which are not only *exceeding potent*, but *ever vigilant*, and ful of *ſtratagems*, it concernes us to put on the whole *Panoply*, or Armour of *God*, and to be *ſober* and *vigilant* like *good Chriſtian Souldiers*, reſiſting the Devill with the ſword of the Spirit, and retorting his fiery *Darts* with the *ſhield of Faith*. The ſame reaſon may induce us likewiſe to carry about us ſtill our ſpirituall Antidotes: for, as long as wee live, wee ſhall have need of *Prayer*, and *Penitence*, which are the *Cordials of the Soule*. Wee came ſoule-ſicke into this World,

World, of *Originall ſinne*, which being daily reenforc'd with *Actuall tranſgreſſions*, will in *time* grow to a *Peſtilentiall Diſeaſe*, and bring us to utter Perdition, if wee take not that Phyſicke, which God the Phyſitian of our ſoules hath preſcrib'd in his *Divine diſpenſatory*, beſeeching him daily on our bended knees to *waſh* and *purge* us, in the *ſacred blood* of his onely Sonne and our only Saviour.

But thou wilt ſay, thou art of a temperate diſpoſition, and findeſt thy ſelfe *ſo well*, as that thou haſt no need of *Phyſicke*.

Be not deceav'd: *Parum diſtat ab agroto, qui tantum ſanus*

ſanus eſt: Hee is *neere being ſicke*, that is *but well*. *Strength* and *Vigour* are requir'd likewiſe, which are oft wanting in thoſe that *feele not* their owne *Indiſpoſition*. Againe, there are many ſecret *diſeaſes* of the Soule which thou ſeeſt not, as *Selfe-love, ſpirituall pride, vaine thoughts, ſtragling inordinate deſires, Uncharitable* * *Conceits* and the *like*, which are ſo much the more dangerous to bee cured, being ſo difficultly diſcern'd. Diſtruſt therefore thy *owne Iudgement* of thy ſelfe, remembring that, *Prudentiæ mater eſt diffidentia*, *Diffidence* is the mother of *Prudence*. For if thou examine thy life by the

* Charitie ever interprets doubtfull things favourably.

the Rule of GOD'S Law, thou wilt finde thy ſoule full of a ſpirituall Leproſie, which nothing can cure, but the bleeding wounds of the immaculate *Lambe of God, which taketh away all the ſinnes of the World.*

The 4th note of our inclination to that Lethargik diſeaſe, was the want of *ſelfe-examination*, viz. how we ſtood affected to holy *duties* in times of adverſitie and Proſperity, reſpectively. If then wee feele the *Pulſe of our Soules* to beate more *faintly* and *weakely* in our proſperous and flouriſhing eſtate, then it did when we were in Trouble or Danger, it is high time

to

to looke to our ſelves, leſt we fall into a Lethargy. For as the leſt *Declination* of the Sunne from the *Meridian*, though inſenſible at the *beginning*, ever encreaſes, till the Sunne bee *ſet*: ſo the leſt *relenting* in the zealous * practice of *Piety* and *Charity*, will in ſhort time prove a *Retrogradation*; which will caſt us mainly backward, and take quite from us, in the end, the light and Comfort of the *Sunne of Righteouſneſſe*.

There are few men, that after they have ſung *Te Deum*, for any great Deliverance, will ſeriouſly remember or thinke upon *Miſerere mei Deus*; preſent Proſpe-

* M. Latimer being asked, why there was ſo much preaching, and ſo little practiſing: anſwered, Deeſt ignis: there wants fire, (viz. of Zeale.

Prosperitie making them secure of future Danger, as if they needed not to pray, *Leade us not into Temptation.*

[A relation of the Italian Revels and Bacchanals, the week before Lent.]

They have a Custome in *Italy*, of putting out the *Quaranta hore*, (as they terme it) in the principall Churches, in the last week of *Carneval*, when *Feasting*, *Dicing*, *Dancing*, and *Masking*, with all sorts of licentious revelling, is *shamefully priviledg'd* among them. During those *fortie houres*, they which have any Devotion, attend to the hearing of Sermons, fasting and praying for the Remission of their owne sinnes and of those that sinne *in that time of excesse*

exceſſe and looſeneſſe; which was the *beſt peece of Pietie that I obſerved* in the Roman Church. When we finde therefore a weakeneſſe of Faith, a *faintneſſe* in our Devotions, cold affection to God and good men, fewer Teares ſhed for ſinne then *formerly*, leſſe remorſe of Conſcience and dread of Gods Iudgments, we may well ſuſpect in our ſelves a *carnall* and *Carnevall Securitie*, which by all pious meanes wee muſt labour to prevent.

Weakneſſe of Faith, is (in degree) Want of Faith.

Howbeit, in this *Synchroniſme* or Collation of the times of our Adverſity and Proſperity, I require not *in all points* the ſame ſpirituall exerciſes *with-*

without Variation, (as if there were no difference betwixt *Chriſtmas-day*, and *Good-Friday*,) but a *conſtant Tenour of ſerving God, all the dayes of our life*, without *intermiſſion* or *remiſſion* of *the eſſentiall duties* of *Religion*: that, as in *Affliction* we call'd on him for deliverance, ſo *being deliverd*, we forget not to glorifie his Divine Majeſty, as he hath * commanded us: having ever a watchfull eye to our ſelves, that our Zeale to his ſervice relent not, nor our Charity to our neighbour wax * *cold*; and learning of holy *Iob* (*ch.9.*) *to feare all our workes*, as knowing, that wee are to *worke out our ſalvation*, &c. as wee are taught, which

* See Pſal. 50. ver. 15. and 23.

* Coldneſſe is a Symptom and degree of death.

Phil.2.12.

is not to bee underſtood, that we are to bee ſo feareſull, as to doubt *of the end*: [*if we continue in our faith,*] but to be ſo carefull, and *punctually circumſpect*, as to omit no *means* thereto conducent.

The laſt ſigne, indicating a propenſion in our ſoules to carnall ſecurity, was the Omiſſion of the *Spirituall Sacrifices*, of Praiſe and Thanks, after any bleſſing, comfort, or deliverance receaved from God. To *remedie* this, requires only an *inſpection* into the Booke of GOD, where wee ſhall finde innumerable *Precepts* and *Precedents*, ſeconded with moſt gracious promiſes, exciting

exciting and even enforcing us, to that heavenly exercise of glorifying *God* for all his *Mercies*. *Moses* in *Deuteronomy*, doth preach to the *Israelites* and mainly presse on their Soules and Consciences, two chiefe *Doctrinall Points*: viz. *Obedience*; and *Thanksgiving*. This was the Reverend *Patriarchs* Practise, who never receav'd any blessing, but *immediately* wee reade of an *Altar* by them erected: yea, if they found but *Water for their Cattell*, they gave to the *Wells* they had digged, *significant Names*, expressing their *Gratitude*. The *Israelites* deliverance at the *Red Sea*, produced the Song of *Moses*.

The ancient practise of Piety by Gods true servants; worthy our imitation.

Moſes. The Victory of *Barak*, the Song of *Debora*. The birth of *Samuel*, the Song of *Hanna*. The birth of the *Baptiſt*, the Song of *Zachary*, and the *Annunciation* of our Saviours *Nativity*; the Bleſſed *Virgins Magnificat*. The Prophet *David* hath left us only ſeven *penitentiall Pſalms*, but his *Euchariſticall pſalms* of *Thanksgiving*, are very numerous: not omitting to compoſe an Hymne of praiſe, for every *ſignall favour* that hee receaved at the hands of God.

Motives and *Reaſons*, impelling yea compelling us to the performance of this duty, are many.

Firſt, among *Ethniks*, and

and meere Morall men, *Ingratitude* is reputed the *Metropolis* of Vices: and ingrate persons branded with the greatest infamy. *Ingratum dixeris, omnia dixeris.* It is a violation of *naturall Iustice.*

2 Secondly, *Partem beneficij reddidit, qui gratias dedit:* He hath *in part requited* a benefit, *that returnes thankes.* The Prophets demand was, *Quid retribuam?* arguing, *that some kinde of retribution was due to God* for his blessings, *Ex æquo & bono:* the neglect whereof, must needs bee adjudg'd a violation of naturall Equity. *Doe yee thus requite the Lord, ye Fooles?* saith *Moses.* *

Gratitude a due debt.
* See Deut. 32. 6.

Thirdly,

Thirdly, Gratitude for *Mercies receav'd*, is the next way to purchaſe *more* from God: as the ſervant in the *Parable*, that improved the *pound* left with him by his Maſter, was made Ruler over *tenne Cities*, *Luke* 19, 16. 17. 3

Fourthly, whoſoever is *truely thankfull* to God, will endeavour to expreſſe his gratitude by *Obedience*, extending it to the whole courſe *of his life*, and to *all the divine Commandements*: not taking *liberty* in *any one ſinne*, but *ſtriving* to *avoid all*: nor omitting *any Duty of Piety or Charity*, but *conſcionably* * performing *all*; like *Zachary* and *Elizabeth*, *who walked in all the Pre-* 4

* The Law may bee kept ſincerely, though not fulfilld exactly.

cepts and Ordinances of the Lord, unblameably, Luk 1.6. As God never ceaſeth to beſtow his bleſſings on us, ſo ſhould wee *inceſſantly* ſerve, laud and magnifie him, all our days. In which *heavenly exerciſes,* if wee continue, conſtant, faithfull *to death,* wee ſhall receave a Crowne of Life, *Revel.* 2. 10.

Fifthly, this *holy Duty,* is full of *comfort* and *contentment,* and a ſingular ſolace to the religious ſoule. *O praiſe the Lord* (ſaith the Prophet) *for it is a good thing to* * *ſing praiſes to Our God,* yea, *a joyfull and pleaſant thing, to be thankfull, Pſalm.* 147. 1. If we delight in this heavenly

* Sing Davids Pſalms with Davids ſpirit.

* *Melody*

* *Melodie*, and *ſoule-raviſhing Harmonie*, it is impoſſible we ſhould ever forget God. Therefore it is an *Antidote* of Soveraigne vertue againſt worldly ſecuritie.

* Singing of Pſalmes to Gods glory.

Laſtly, the celebration of GODS Name, reduces to our memory the *Dangers* and *diſaſters* that we have paſt, (*Pſalm.*54.6, 7.) and thoſe ſins of ours likewiſe that occaſioned them. The conſideration whereof may deterre us from *ſinning*, and teach us to *ſtand in awe* of the Divine Majeſty, *Pſal.*4.4. leſt by committing *new ſinnes*, wee pull on our Heads *new puniſhments*: according to that *terrible Commination of* 6

God: Deut. 32. 23. *I will heape miſchiefes on them: I will ſpend mine Arrowes upon them:* and *verſe* 42. *I will make mine Arrowes drunke with the bloud of the ſlaine, &c.* Let us therfore (*as Moſes* there adviſeth, *ver.* 46.) *ſet our hearts* * unto *all theſe words*, leſt after we have eſcapt the *ſword of Saul*, we be *hew'd in peeces by Samuel.* All *relapſes into ſinne* or *ſickeneſſe*, are extreme perillous. *Recidiva pejor Radice.* Recidivation aggravates the crime, and makës the *latter end* worſe than the *beginning:* as Saint *Peter* teſtifies: (2 *Pet.* 2. 20.) who reſembles *ſuch Delinquents* to *dogges* and *hogges:* ver. 22. Where-

* Hardneſſe of heart, the cauſe of Inconſideration, Mark, 6. 52. compard with, 2 Chr. 12. 14

Wherefore, let us not *provoke to anger* our heavenly *Father*, our gracious *Redeemer*, and ſweet *comforter*. *Sinne no more* (ſaith our Saviour, *Iohn* 5. 14.) *leaſt a worſe thing befall thee*: that is; ſinne no more *wilfullie*: doe what thou canſt to avoid it. Shun whatſoever hath any tincture of ſinne. Deteſt it, as the bane of thy ſoule, * and abhorre thy ſelfe for it. Deſire to forbeare *all ſinne*, and that *deſire* ſhall exempt thee from the *Guilt* or *Puniſhment*. Turne *Hagar* out of doores. Crucifie the *Fleſh*, with the *Affections* and *luſts*. Cruſh the *Cockatrice* in the ſhell. *Non nocent peccata præterita* (ſaith

* Numb. 16. 38.

Grace reſiſts and ſubdues corruption.

Saint *Auguſtine*) *Si non placent præſentia.* Sins paſt cannot harme us, if ſinnes preſent doe not pleaſe us. Be vigilant therefore, and keep an eye upon thy ſelfe, and all thy actions, and deſignes. Make a covenant with thine *eyes*; and ſet a *ſtrict watch* on thy *lips*; that thou offend not. Let *Gods* Law * and *Word* be a Lanterne to thy *feet*, by which thou maiſt order thy *ſteps*: then, if thou *ſlide*, thou ſhalt not fall: and if thou fall *by infirmitie*, *Dominus ſupponet manum*, the Lord Ieſus ſhall raiſe thee by his Power, and not * permit thee to be attempted *above thy ſtrength*. He is *full of compaſſion*, and will not deale

*Qui diligit legem diligit Regem.

* See Iſaiah 41. 10.

deale with us *after our ſins*, nor reward us *according to our Wickedneſſe*; for hee knowes *whereof wee are made*, and remembers, that we are but *Duſt*.

Eſt piger ad pœnas Ichova, ad præmia velox;
Quiq; dolet, quoties cogitur eſſe ferox.
Multa metu pœnæ, pœnâ qui pauca coercet,
Et jacit invitâ fulmina rara manu.
Quî cum triſte aliquid ſtatuit, ſit triſtis & ipſe:
Cuiq; ferè pœnam ſumere, pœna ſua eſt.

Gods bleſſings are more rife then's Maledictions:
He frets when he is forc'd to plague the Times;
Chooſing affrightments, rather than Afflictions,
Rarely he thunder ſtrikes the greateſt crimes:
When he reſolves to ſtrike, he doth condole:
And when he ſtrikes, it grieves his very Soule.

Let us then wholly fixe our mindes on God, and embrace the divine Counſell of our bleſſed LORD and Redeemer: *Watch and pray, that yee enter not into*

Mat. 24. 42. 46.

Temptation. Watch, for yee know not in what houre your Lord commeth. Bleſſed is that faithfull and wiſe ſervant, whom his Lord when he comes, ſhall finde ſo doing. But, *if wee ſay in our hearts* (with the *evill ſervant*, (*Mat.* 24.48.) *Our Lord delayes his comming*, and therupon *abandon our ſelves to all exceſſe of ſinning*, following our *unſanctified affections* and *extravagant luſts* in all *ſecurity*, the *Lord* will come upon us *in a Day* when we *looke not for him, and cut us in peeces, as Agag, when he leſt expected it.* Let us remember, there is *Dies & Deus ultionis*, a day and a God of Vengeance: that we muſt *ſhortly* appeare before

fore His dreadfull Tribunall, who is a *Iudge*, for wiſedome, infallible; for Iuſtice, inflexible. Behold, *death* is at *our doores*, and *Iudgement hovers over our Heads*, we cannot therefore *conclude*, that the *bitterneſſe of death is paſt*.

If therefore wee have any * *Taſte* of *Grace*, any *ſenſe* of our *Mortalitie*, any *Impreſſion* of *Eternitie*; any *reſentment* of ſinne (which raignes *every where*, to the ſubverſion of *States*, and deſtruction of *Soules*) let our converſation be *honeſt*, *modeſt*, *ſober*, *pure*, and *holy*, as becomes the *Children of God*, that wee may ſo improve to our ſelves, (by repentance and amendment

* 1 Pet. 2. 3.

of life) *this grievous viſitation*, that the bleſſed *Angels* in Heaven may *rejoyce* at our converſion, and our Mercifull Father bee pleaſed to continue to us His gracious protection. For, the *Angell* of the *Lord, the volant miniſter of his Vengeance*, being ſtill abroad with his ſword *drawne* (as appeares * by thoſe *horrid ſpectacles* of Mortality, every where viſible) it concernes us *All* to *humble our ſelves under the mighty hand of God*. And as in proſperity, wee may not preſumptuouſly ſay, *The bitterneſſe of death is paſt*: much leſſe, in this time of Peſtilitie and tribulation, ought we to *ſleep in ſecuritie*: leſt we

[* This was written in the time of the great plague in Italy and Savoy.]

wee be worthily *branded* with that *ſtigmaticall Mark* which is ſet upon *Ahaz*: (2 *Chro.*28.22.) *This is that King Ahaz*: What had he done, that the Spirit of the *Lord* ſhould point at him with his finger, in that ſort, *above all the reſt of the Kings of Iſrael and Iudah?* the reaſon is there rendred: *In the time of his diſtreſſe hee treſpaſſed yet more againſt the Lord.* This is that King *Ahaz*. *Theſe things* (ſaith Saint *Paul*) are *Examples, for us* to reflect on: and are *written for our admonition, upon whom the ends of the World are come.* 1 *Cor.*10.11.

An

AN ESSAY, OF FRIENDSHIP.

Written, by a Noble GENTLE-MAN, DECEASED.

And now, Reviſed, and Illuſtrated.

---

1 PET. 1. 22. and 3, 16.

See that yee love one another, with a pure heart, fervently.

Having a good Conſcience, that whereas they ſpeake evill of you, as of evill doers, they may be aſhamed, &c.

Amor Dei, amorem proximi generat.

LONDON,
Printed by *T. Badger*, for *H. Moſley*, and are to be ſold at his Shop at the Princes Armes, in S. Pauls Church-Yard. 1640.

AN ESSAY, *of Friendſhip.*

IN the workemanſhip of the World, *MAN* is the moſt excellent piece: and there is no particular Man, but in his *Eſſence* and *nature* is far more excellent then the Frame of all the reſt of the World. But, that man amongſt Men is moſt excellent, that can adde to his own Eſſence, *another* of equall worth.

For,

For, as wee hold him richer, that hath a pound of Gold, then he that hath ſo much Silver, and if a man did enjoy all Treaſures, and the full power over all the world, ſo that he might juſtly call all the World, *his own*; we ſhould juſtly thinke *this Man* rich for poſſeſſing ſo many precious things: yet, ſince there is ſomwhat that is of more Excellence then all the World, which is *Man*, he that fully injoyes *a man*, is richer than hee that enjoyes *all the World*.

To enjoy a man, is either to have a *Slave* or *Servant*: of wch the *firſt* gives a man power over him for *Feare*: and the *ſecond*, for *Reward*.

Reward. And yet, the power that a man hath over either of theſe, is not over the man, but over the Body of the Man. For neither feare of puniſhment can tie a ſlave from *diſobedient thoughts*, nor hope of reward oblige a ſervant to perfect Obedience in his *Heart* and *Will*: becauſe neither thoſe offences can be puniſhed, nor thoſe deſerts rewarded which are impoſſible to be knowne.

Hee hath onely obtaind this perfection of *adding to his eſſence*, who *enjoyes a Friend*, and hath gaind *abſolute power* over the Affections of another man. So that by the order of Nature and the World, a man

is

* Siracides: 6.15.

is really * *richer* and happier that hath a firme *Friend*, then hee that enjoyes all things elſe that the World can afford him.

The chiefe ground of our Love, ought to be Gods Image in men, conſiſting in goodnes and godlineſſe: which divine Loadſtone may juſtly draw our Affection.

But as a *Lute* muſt have the *Wood* well ſeaſond, and the *Frame* joynd together, and perfected, before it have ſtrings put to it, and before it can make the harmony for wch it ſelfe was made: So a man muſt have his *Affections ſeaſond, his Paſſions temperd*, and *all himſelfe* perfected with *Vertue*, before he is capable of the fulneſſe of that contentment, which is receiv'd by perfect friendſhip.

The perfection of friendſhip, conſiſts in a ſtrong confederation, and an abſolute

lute Union between mens deſires and affections: So that whatſoever *one* deſires and affects, is equally affected and deſir'd by the *Other*. This *Union* can be betweene none but *vertuous* men. For the *Generall way of vertue is but One*, in which al men agree, which travell our the Iourney of their life in this way: But *there are infinite wayes of vice*, which differ and diſagree, as much one from another in particular, as they doe in generall, from Vertue.

No vicious perſon can be a perfect friend. Yet, the beſt have very many infirmities (Iam. 3 2.) which how they are to bee borne with; See Rom. 15 1, 2, 3.

Friendſhip is indeed it ſelfe a vertue, and the perfecteſt, or rather the perfection and combination of all other Vertues: and

as

as it is a vertue, ſo it is obtaind by induſtry. No men are borne friends. Brothers, and thoſe between whom there is a neere conſanguinitie, are borne with a *greater diſpoſition* to it, then *ſtrangers:* But that which makes a friendſhip, is *Converſation:* where firſt, there is a mutuall liking of one anothers perſons, becauſe they like what one another ſaith, or doth: and afterwards, continuance of converſation, and mutuall *kindneſſe*, and *perpetuity* * of agreement bring things to that paſſe, that as at firſt, the men were liked for what they ſaid or did, ſo at laſt, the ſpeeches and Actions ſhall

* True Amity is operative, and permanent.

ſhall be liked, becauſe they are ſpoken or done by theſe men.

Out of this, there grows a deſire of *imitating one another*: and a deſire of putting thoſe things in practiſe themſelves, which they did ſo well like in another, till at laſt they become as it were *two peeces cut out of one cloath.* And as they grow in likeneſſe of diſpoſition, they muſt neceſſarily increaſe in friendſhip. For, that vertue and Diſcretion which whilſt it was a ſtranger to them, *pleaſd them ſo well*, muſt needs much more delight them, when they finde, that they are inwardly acquainted with it, in

There are 3. degrees in Love, or Amity.
1. Affection to the Beloved.
2. Deſire of conjunction, or converſe.
3. Complacence, or Contentment: which is ultimus actus amoris

Friendſhip, a ſacred Bond and fraternall League; the Violation whereof, is hainous impiety: A wound from a friend, being a double Wound.

in their owne Practiſe. And in Concluſion, the Men will grow to bee but *One man*, and will eſteem themſelves ſo; and each friend will deſire and endeavour to bring the *ſame things* to paſſe, and with the *ſame* "*Induſtrie*, for his friend, as for himſelfe, and will bee *equallie carefull* for his *Friends Reputation*, *Eſtate*, *Life*, and *Contentment*, as of his *owne*.

When it comes to this, it is *Friendſhip*. All the reſt, is but *familiar acquaintance*, and *Well-wiſhing*, and a *good opinion*.

I ſuppoſe, the Generall and *Poſitive Rule* of all thoſe things which concerne

cerne friends, as they ſtand in mutuall Relation one towards another, to bee, that in every Occaſion that is offerd a friend, to doe or ſay any thing *as a friend*, hee ought *in Reaſon* * to examine what he ought to doe or ſay, *if it were his owne caſe*; and juſt ſo, and no otherwiſe, he ought to doe and ſpeake concerning his friend.

* For, a true friend is to be reputed a ſecond Selfe

Out of this Generall diſcourſe we may grow to particular *concluſions*.

Firſt, ſince a *Friend* is more precious then all things in the World that a man can poſſeſſe *beſides*, a man ought to value more his *Friend*, then either his eſtate or *preferment*, or any other

other * *Worldly* things that he can pretend to.

Secondly, ſince one friend is the *Eſſentiall part* of the other, and two friends are united in one *individuall eſſence* of frindſhip, if this eſſence be once diſſolv'd by the *utter diſſolution* of their friendſhip, I hold it in the courſe of Nature as poſſible a thing for a ſoule to returne to a body that it hath forſaken and informe it againe; as for a perfect friendſhippe once broken to be reſtor'd to his former Perfection. And if at any time ſuch a thing happen, I ſhall eſteeme it a miracle. The impoſſibility of recovery of ſo precious a Iewell being

* Hence it followes, that baſe Lucianiſts, complotting by Sycophantike practiſes, to rob a man of his true friend, are the moſt perillous & pernicious Theeves in the World. See Solomons deſcription of them: Pro. c. 6. v. 16, 19. and Pro. 16. 28.

ing once loſt, is another Argument why a Man that is once ſo happie as to enjoy it, ſhould be * carefull to preſerve it. And ſince mens affections which before were different, are united, and *made one* by friendſhip, a man ought to conſider, what *hee would* expect from his friend, *in ſuch* or *ſuch caſes*, and *juſt ſo* hee ought to doe to him.

And on the contrary, he ought to conſider what he would do to his friend, upon ſuch and ſuch occaſions, and juſt ſo he ought to expect from him. They are diſſemblers, that ſay *they love any man better than themſelves*, and becauſe they want the Truth of

H friend-

* Friendſhip, is fine but brittle ſtuffe: and (in theſe dayes a very caſuall commodity: defeazible, on light occaſions, and ſiniſter ſuggeſtions of Viperous Tongues, Mat. 24. 12.

friendſhip, they guild over the *meaneſt of their affections* with ſuch Proteſtations, and make them appeare more glorious then true friendſhip it ſelfe. He hath attaind the *height of friendſhip* who loves another *equally to himſelfe:* and friendſhip is ſo *indiviſible a thing*, that hee that *loves not ſo*, * is not worthy of the Name of a *True Friend.*

* The fordid demeanour of a falſe friend is thus deſcrib'd by Siracides: If he have need of thee, hee will deceive thee, and ſmile upon thee, and put thee in hope: hee will ſpeake thee faire, and ſay, What wanteſt thou? And he will ſhame thee by his meates, and at laſt he will laugh thee to ſcorne, &c. Eccl. 13. 6, 7. Compare Prov. 23. 6. 7, 8. and Eccl. 18. 18. and there will reſult the true Character of a cheating Laban, and churliſh Nabal. D. L.

Since then a man ought to love his friend, *in the ſame degree* that hee loves him-

himſelfe, then is required betweene friends ſuch an Equality of Worth and Merit, that one Friend muſt in all congruity of Reaſon, equally deſerve to bee loved as the other; not in that opinion which other men have of them (for that is without them, and doth not concerne them) but in the opinion which they have one of another.

For, the reaſon, why a man loves his friend as well as himſelfe, is becauſe he aſſuredly beleeves, that his *Friends Abilities* are both as great, and as much his owne, as thoſe which he hath himſelfe; and that he can imagine no Danger

or Inconvenience that hee would undergoe to purchaſe his owne contentment, that his friend would not with the ſame willingneſſe put himſelfe upon, for the ſame end. Neither is an Equality of Birth and Nobilitie to be required. For, (as I ſaid before) no men are borne friends, neither is Friendſhip between Men, as they are either *Kings*, *Lords*, or *Beggers*, but as they are *Men*. Neither is a juſt equality of *Age* neceſſary: though it bee very convenient that their yeares doe not much *differ*, becauſe the bodies of old and young men, do ſo much differ, that 'tis almoſt impoſſible their affe-

ctions

ctions ſhould runne ſo equall a courſe as is fit for the *Sympathy of Deſires* which is ever betweene friends.

Their eſtates muſt neceſſarily bee equall, that is, their wants. For ſince no mans ſtate is ſo plentifull, but hee deſires ſtill to adde ſomewhat to it, in one kind or other, (wch in his opinion he yet wants) *Mens* eſtates are in realitie *more* or *leſſe* one then another, according as their *Wants* are fewer, and leſſe Eſſentiall. It is fit therefore that the Eſtate of *Friends* ſhould bee in *common* * in every thing, that reſpects the *Conveniencies* of Life.

* Of this Communitie ſee an illuſtrious precedent, in the Golden Age of the Primitive Church: Acts 2. 41. to the end.

But in matters of *ſuperfluitie*, there's no ſuch Neceſſitie: for ſuppoſe there were two friends, of which, one had five hundred *per ann:* and the other a very little, yet being a diſcreet man, and out of thoſe Employments, which require with the Neceſſitie, as many Abilities to perform them, did ſo manage his *little*, that hee made it ſupply him all the Conveniences of life; there were no Neceſſitie, that hee that had the *Great eſtate*, ſhould ſhare it with the other. But if the one Friend ſhould chance by any misfortune to fall into miſerable want, it is fit, that the other ſhould

ſhould releeve him, *to the uttermoſt penny of his eſtate.* For *Friends,* are * *Members* of *equall Dignity*, of *one* and *the ſame Body* of Friendſhip. And as no man that had one of his hands dangerouſly wounded, and the other whole; and had in his Power ſo much Money as would either cure the hurt hand, or buy a fine Ring for a Finger of that hand that were ſound, would bee ſo indiſcreet as to preferre the vaine affectation of having a Gold-Ring for his ſound Finger, before the *Eſſentiall benefit* of recovering the decayed health of a hand: and yet no man would impoſe a neceſſitie upon

* Members ſhould have the ſame care one for another, 1 Cor. 12. 25. At dum ſibi quiſq; plus ſatis addictus eſt, alios præterit ac negligit. Hoc vitium φιλαυτίας ſuperat amor proximi: Vnde autem id, niſi a Deo, qui particulam ſuæ bonitatis hominum cordibus inſtillat; I. C.

upon a man that had both his hands ſound, to divide a Ring, that one hand wore with the other: Iuſt ſo is it with *Friends*, who in points of *Neceſſity* ought to joyne both their *Forces* to the relieving of him *that wants*; but in *Matters* of *Superfluitie*, let every man enjoy that he hath.

To conclude; *True Friendſhip* is the Crowne of all Morall Vertues; for Morall Vertue inſtructs a man to govern all Actions in ſuch a regular Manner, as may beſt ſerve to preſerve ſociety and mutuall Converſation amongſt men.

And as the moſt excellent and perfecteſt end of Society,

Societie, is Friendſhip: ſo doubtleſſe that is the Excellence and perfection of Vertue which directs a man to the Attainement of this moſt happy ſtate, and preſerves him in it. As it is the Conſummation of Vertue: ſo I deſire, it may bee of my life: which I will endeavour to governe by it. And I ſhall eſteeme my ſelfe as happy as the World can make mee, if having laid the Foundation of my life in Honeſty, and continued this Fabricke through the *various Opinions* of Men, and Chances of this World, with a perpetuall deſire of taking hold of every Opportunitie of doing

vertuous and worthy acts, I ſhall conclude my life, enjoying and being enjoyed of a conſtant * *Perfect friend*, in the Noble entercourſes of mutuall *amity*.

* A perfect friend is no ſhaking Reed: like Varroes Metamelos, inconſtantiæ filius: but like God, who is not variable in his Love, Iam. 1. 17.

Ap-

Appendix of Love and Friends:

According to Aristotles *Judgement, delivered in his second Booke of Rhetorik,* chap. 4.

TO Love is to wish well to another, for that others, not ones own sake.

A FRIEND is hee that

that Loves, and is beloved.

Friends, are they, that mutually love each other.

A Friend therefore hee is,

That rejoyces at anothers good.

That grieves at his hurt.

That wiſhes the ſame with us to a third, whether good or hurt.

And that is *Enemy* or *Friend* to the ſame perſon.

We love them,

That have beene beneficiall to *Us* or *Ours*: eſpecially, if amply, readily, or ſeaſonably.

That

That are our *Friends friends.*

That are our *Enemies enemies.*

That are Bountifull.

That are Valorous.

That are Iuſt.

And thoſe wee would have love Vs.

And good Companions.

And ſuch as can abide Ieſts.

And ſuch as breake Ieſts.

And ſuch as commend us, eſpecially, for ſomwhat that wee doubt of in our ſelves.

And ſuch as are neat.

And ſuch as upbraid us not with our Vices, or their own benefits.

And

And ſuch as quickly forget injuries.

And ſuch as leſt obſerve our errours.

And ſuch as are not of ill language.

And thoſe that are ignorant of our Vices.

And ſuch as croſſe us not when wee are buſie or angry.

And ſuch as are officious towards Vs.

And ſuch as profeſſe the ſame Trade or courſe of life, where they impeach not each other.

And ſuch as labour for the ſame thing, when both may be ſatisfied.

And ſuch as are not aſham'd to tell us freely their faults, ſo it bee not in con-

contempt of Vs, and the Faults ſuch, as the whole World rather than their owne Conſciences condemnes.

And ſuch as are indeed aſham'd to tel us their very faults.

And ſuch as we would have honour us, and not any way to envie, but to imitate us.

And ſuch as We would doe good to, except with greater danger or hurt to our ſelves.

And ſuch as continue their firme Affection to the Dead.

And ſuch as ſpeak their minde.

And ſuch as are not terrible.

And

And ſuch as wee may relie on.

The ſeverall ſorts of *Friendſhip*, are *Society*, *Familiarity*, *Conſanguinity*, *Affinity*, *&c.*

The things that procure love, are the beſtowing of benefits { *Freely*, *Voluntarily*, *Privately*.

FINIS.

Imprimatur.

Tho. Wykes.
R. P.
Epiſc. Lond. Capell:
DOMEST.